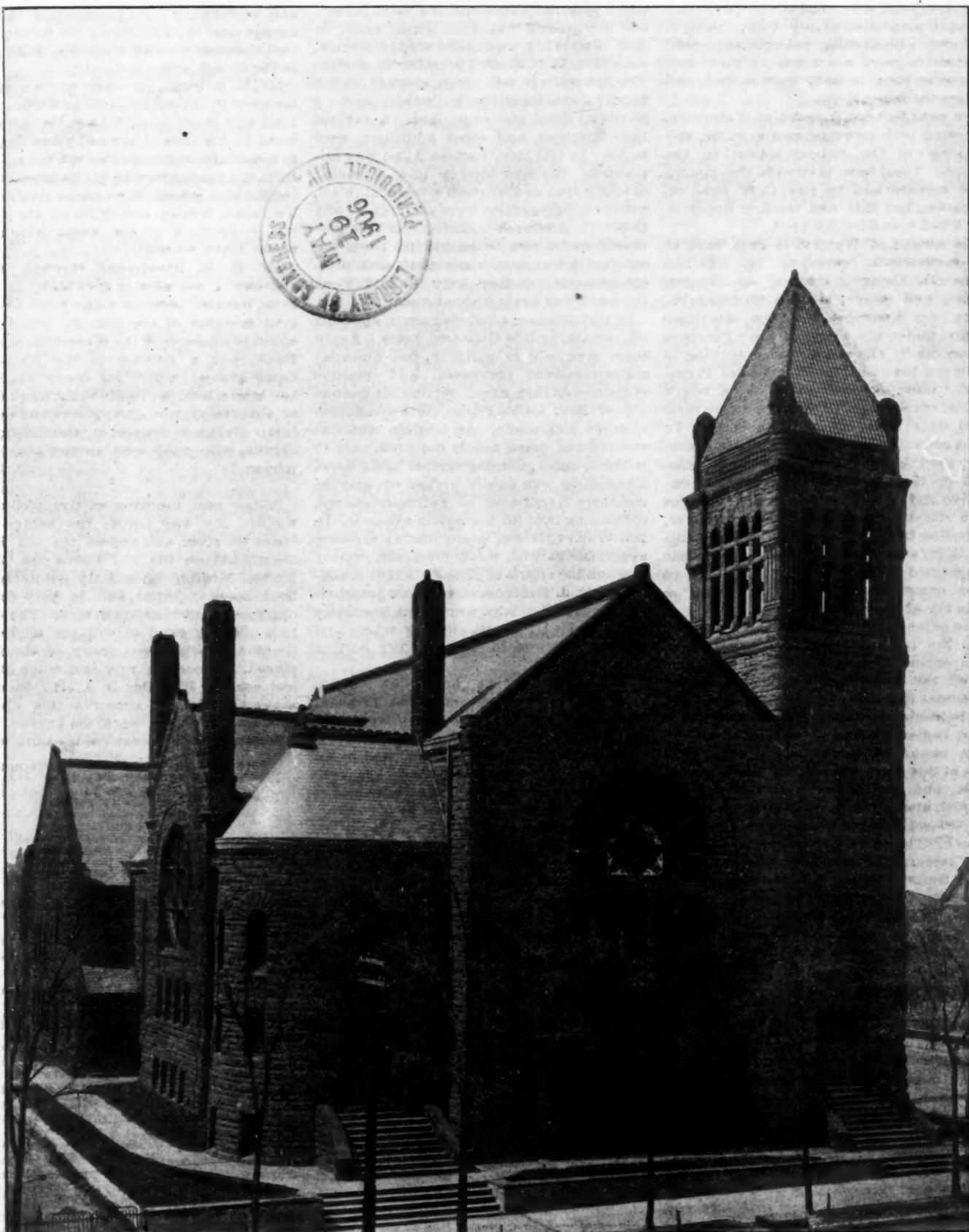


Zion's Herald

WEDNESDAY, MAY 16, 1906



FIRST CHURCH, BIRMINGHAM, ALA.

Seat of General Conference of Methodist Episcopal Church, South

The Field Secretary's Corner

FROM Augusta to Vinal Haven, and a few days at East Maine Conference, is my next stage. At Vinal Haven I meet many of the brethren with whom I have labored during the past year, and learn to my satisfaction that, with few exceptions, the new subscribers have continued, and are enjoying the HERALD, many of them saying that they do not know how they ever got along without it. I received many invitations to return from these good brethren, who seemed to have only pleasant memories of my visit. Several who were anticipating changes expressed a desire to have me come to their new charges as soon as they were settled, and present the paper there.

The next Sunday I spent at Waterville, preaching both morning and evening, and speaking to the Sunday-school in the interim. I had been invited to this church some months ago by Rev. C. W. Bradlee, the pastor, but this was the first opportunity I had found for my visit.

The history of Waterville goes back to the seventeenth century. In 1625 the Plymouth Council granted to Gorges, Mason, and others, all the territory between the Kennebec and the Merrimac Rivers, under the name of the "Province of Laconia." The same year, according to Governor Bradford, the Pilgrims of Plymouth, "after harveste sente out a boat's load of corne 40 or 50 leagues to ye eastward up a river called Kennebeck." In 1629 a grant was made by Plymouth Council to the Pilgrim Colony, called the Plymouth or Kennebec Patent, conveying exclusive rights to a territory fifteen miles wide either side of the Kennebec River, extending from Topsham to the Wessarunsett River at Cornville, and a trading house was erected "up above on ye river in ye most convenientest place for trade"—probably at Cushing (Augusta).

The name Kennebec is probably derived from the Indian *Quinebequi*, referring to the dragons or monsters whose writhings vexed the waters of Hell Gate, in the Sheepscot River below. At the junction of the Seabasticook and the Kennebec was a large Indian village, extending along the river banks for more than a mile. The falls at this point were called the Tecomset Falls, and here a fort was built by the English about 1754, surrounded by a stockade 800 feet long, garrisoned by a force of 80 men. The ruins of the old blockhouse still remain, its weatherbeaten walls of hewn timber loopholed for defence, a grim reminder of the stormy days when, instead of the hum of the busy mills above, the fierce yells of besieging Indians resounded through the forests and valleys round about.

The early history of Methodism in Waterville is a story of struggle. Like Augusta, Waterville was for a long time sterile soil, while adjoining towns received Methodism gladly. The first mention of Methodism is in an old diary of Mr. James Stackpole, a relative of Rev. E. S. Stackpole, who, while compiling the history of the Stackpole family, finds this brief but suggestive entry: "Jack and John have gone out to see the Methodists perform." The date of this entry is 1800. The Jack and John referred to were evidently two sons, and it is apparent that the father had no sympathy for the Methodist performances.

The first authentic account of Methodism in Waterville begins with 1827-8, when Rev. Ezekiel Robinson, preacher-in-charge of the Fairfield circuit, preached here occasionally, and organized a small class,

which, however, was soon discontinued. In 1832 Rev. Martin Ward organized a class with seven members, James Parker, leader.

In 1833 Rev. P. P. Morrill preached once in four weeks, and the class and prayer-meetings were well sustained. Rev. Marcus Wight continued this plan in 1835, when the membership had increased to 25, but because of discouraging conditions and much opposition, the members being looked upon with contempt and sometimes personally insulted, the work lapsed, and the ground was abandoned, until, in 1843, Waterville was again made a station, with Rev. L. P. French preacher in charge. The town hall was then secured and a goodly congregation gathered, and a Sunday school was organized. A revival then followed, and some additions were made. In 1844 Rev. Stephen Allen was appointed. The membership now consisted of seven men and fourteen women, 21 in all, yet the congregations were as large as any in town. A church building was then discussed and a site bargained for; but the enterprise was soon abandoned, and matters remained as they were till 1846, when the work was again discontinued.

In 1851 Stephen Allen was again appointed, remaining this time two years. Again there was talk of building, but financial embarrassment prevented, and matters remained as they were. During the pastorate of Rev. Caleb Fuller (1854-6) another attempt was made. An eligible site was secured and plans nearly matured, only to fail once again, nothing further being done. The society was finally broken up, and the members transferred to Fairfield charge, continuing thus for more than a decade. In 1867 Waterville was again made a separate appointment with thirty members, mainly through the efforts of Rev. Hobart Richardson. Rev. J. H. Mooers was made preacher-in-charge. Meetings were held regularly in the Town Hall, with Sunday-school and evening services in a third story hall in Marston Block.

In 1868 the society finally decided to build. A lot was purchased on Pleasant Street, and plans and contracts definitely made and carried forward under the leadership of Mr. R. B. Dunn, a prominent member of the society at that time. The estimated cost was \$16,000 and to all appearance the enterprise was a reckless undertaking. The society was poor, Mr. Dunn being the only man of any financial ability whatever; and when it was finally completed and furnished, with organ and bell, the total cost had amounted to \$18,000, of which Mr. Dunn had paid no less than \$14,000 personally. The church was dedicated, March 23, 1870, with a sermon by Dr. J. A. M. Chapman. During the pastorate of Rev.

A. W. Pottle (1872-74) a gracious revival occurred. In 1875, during the pastorate of Rev. W. S. Jones, the Lynn praying band held services, resulting in over one hundred new members and probationers, while many united with other churches, more than 250 finding their way to the altar during the meetings. Among the later pastors I find the names of W. S. MacIntire, George A. Crawford, H. A. Clifford, L. B. Codding, Israel Luce, W. F. Berry, George D. Lindsay, and A. A. Lewis. During Mr. Lindsay's pastorate the church was enlarged and beautified at an expense of some \$5,000. Mr. Lindsay's health failing, he was obliged to give up work, and died, Oct. 25, 1901, loved and respected by all. I well remember his brotherly kindness when, a newcomer, I was associated with him in the East Maine Conference and afterward in the Chautauqua work at Frye-

burg and Northport, with which he was connected for many years. Always genial and kind, he was one of God's white souled men. His widow and children still reside in Waterville, and I had the pleasure of meeting them during my visit. The present pastor, Rev. C. W. Bradlee, has had an honorable record in the ministry in the New Hampshire and Vermont Conferences before coming to Maine, where he has had successful pastorates in several of the larger churches. Years ago he was a valued friend and co-laborer of the writer, then in his first pastorate in New Hampshire. With his family of five lovely daughters and two manly boys he occupies the parsonage near by, and during his three years' pastorate has won for himself a large place in the church and community.

Mr. R. B. Dunn, for many years a valued member of the church, and to whom, more than any other man, it owes its existence, went to his reward several years ago, and in a conspicuous corner on the pulpit platform is a marble bust in his likeness, showing the high esteem in which he is still held. Two sons, Wesley and Willard, are generous supporters of the work which the father loved so well.

Mr. E. R. Drummond, through whose courtesy I am able to give many of these facts, has also been for many years an honored member of the church. Mr. Drummond is treasurer of the Waterville Savings Bank, and a director of the Richmond Camp-ground, where for many years he has been a familiar figure to the frequenters of that resort, who greatly love and esteem him. Happy is the pastor, and happy the church, with such men among their supporters!

Rising one morning at five o'clock, I wended my way across the bridge that spans the river, and visited the old burying ground on the hill above the block-house. Meeting an elderly gentleman, I made some inquiries, and he very courteously conducted me to the spot. The older part of the ground is woefully neglected, the stones broken, and many of them displaced. It seems a pity that some historical society, like the D. A. R., does not make an effort to preserve this historic spot, and properly mark the graves. One interesting epitaph here reads as follows:

"Here lies the body of Richard Thomas
An Englishman by birth
A Whig of '76
By occupation a cooper
Now food for the worms
Like an old rum puncheon
marked, numbered and shooed
He will be raised again
And finished by his Creator.
He died Sept. 28, 1824, aged 75."

"America, my adopted country, my best
advice to you is to take care of your liberty."

His wife, Elizabeth, lies buried by his side, and her stone bears the following inscription:

"How loved, how valued once, avail the not,
To whom related or by whom begot,
A heap of dust alone remains of the,
'Tis all thou art, and all the proud shall be."

My informant, Mr. William Gullifer, an old-time resident, told me that his house was built on the old stockade, while the famous Halifax Well, a magnificent boiling spring, which supplied the garrison with water, still bubbles up under the house.

Those were generous old worthies who lived in those days, who carried a deal of dignity into every act, whether religious or secular. An entry in the diary of Capt. James Stackpole reads as follows: "Gave Rollins a pt. of cherry rum for opening my pew door." One can almost imagine the worthy gentleman, be-wigged, be-ruffled, and be-snuffed, with cocked hat on arm, and knee-breeches and silver buckled shoes, stalking pompously down the aisle, with the obsequious Rollins holding the pew door open for him to enter.

F. H. MORGAN.
56 Bromfield St., Boston.

Zion's Herald

Volume LXXXIV

Boston, Wednesday, May 16, 1906

Number 20

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Russian Parliament Opened

WHEN, twelve years ago, Ivan Petrunkevitch first mentioned a constitution as a possibility for Russia, the idea was dismissed by Nicholas II. as a "foolish dream." Last Thursday, in St. Petersburg, the same Ivan stood in the front rank of the members of the new representative body, while Emperor Nicholas put his official seal upon the Russian Parliament, and in a speech short but cordial in tone begged the members of the new Douma to co-operate with him in working for the welfare of the country. The inauguration ceremonies of the new Parliament passed off without a hitch. The weather was superb, the popular enthusiasm great, and the display of military imposing. Very dramatic was the effect of the gorgeous ceremonial held in the throne room of the Winter Palace, which on last Thursday the Emperor entered for the first time since he escaped death from the fire of a saluting battery on Jan. 19, 1905. Like all great state functions in Russia, the ceremonies began with religious services, the whole city reverberating with the music of bells and chimes from the thousands of cathedrals, churches and temples with which St. Petersburg abounds. The imperial party worshiped in the immense cathedral within the walls of the St. Peter and St. Paul fortress, and then proceeded to the Winter Palace. In St. George's Hall, amid a scene of dazzling brilliancy, the Czar read in a clear voice his brief address, declaring that, in "expectation of a brilliant future for Russia," he greeted in the persons of the members of the Douma "the best men from the empire." A "difficult task," he pointed out, lies before them. The Czar expressed his hopeful expectation that love for the fatherland and an earnest desire to serve it will inspire and unite the members of Parliament. He affirmed his purpose to keep inviolate the institutions which he has granted, with the assurance that the new Parliament will devote its attention especially to the needs of the peasantry, "remembering that to the dignity and prosperity of the State not only freedom, but order founded upon

justice, are necessary." After craving the Divine blessing on the constructive work to be done on a national scale in Russia, the Czar bade the representatives to approach with solemnity the labors for which he had called them, and to prove themselves worthy of the responsibilities put upon them. The address was received by the members of the Douma in silence, although the courtiers and visitors present greeted its reading with vociferous cheers. Almost immediately the members of the Douma repaired to the Tauride Palace, where they were treated to a great popular ovation. The Douma organized by electing Professor Sergei Andreevich Mouromtseff as president, by an almost unanimous vote. A spirit of earnestness characterized the proceedings, which augurs well for the future.

Hungarian "Ministry of Transition"

WHILE the settlement which has just been declared between the House of Hapsburg and Hungary cannot in any way pretend to be a permanent one, Hungary is yet full of jubilation over the new cabinet, whose personnel is certainly remarkable. This "ministry of transition," as it avowedly calls itself, is strong beyond precedent, the ideas of 1848 and the ideas of 1867 being represented by a Kossuth and an Andrassy. Their conjunction is a genuine triumph for the aged King-Emperor. It is true that the paramount issues in dispute as to the army and a national language have not been relegated to permanent oblivion, as Minister Kossuth points out, and will come up for definite settlement when the country is prepared to consider them calmly and in detail. But the domestic peace of Hungary is assured for at least a decade. The Emperor Francis Joseph has succeeded in breaking the coalition of hostile parties which were bent on separation from Austria at any cost of blood and treasure, and he has preserved his dominions intact.

Four-Million-Dollar Model City

THE great wire manufacturing firm of John A. Roebling Sons, of Trenton, N. J.—the firm which built the Brooklyn Bridge—is engaged in the enterprise of erecting model homes for employees, at a cost of \$4,000,000. This new model city, situated at Kinkora, on the Delaware River, ten miles below Trenton, will be, when finished, a business proposition merely, and yet will conform to the latest teachings of "social betterment." The Roeblings deny any implication of altruistic intentions, saying that they cherish no illusions as to Utopian schemes for idealized cities, but they are proceeding on the theory that an employer should be

interested in securing enough and efficient workmen, and that the men should be content with steady work at good wages, and no coddling. The new dwellings at Kinkora will provide many comforts, and will have at their doors a carefully-laid-out park. Water, which will be filtered by the most improved process, will be free. The cost of boarding and of renting will be much less than in other cities. The construction is chiefly of brick. The city is situated high enough to make drainage easy. Within a little more than a year it is planned to have accommodations for 3,000 workmen. None of the streets will be less than eighty feet wide, and most of them will be a hundred. While an effort will be made to get as far away as possible from paternalism, the company will do its own street cleaning and public lighting, will maintain the grounds, and will keep good order within the limits of the city.

Export Trade in Shoes

EXPORTS of leather and leather manufactures from the United States during the calendar year 1905 were the largest on record, being valued at \$38,946,422, against \$35,824,492 in 1904, \$27,169,614 in 1900, and \$12,275,470 in 1890. The growth in this feature of foreign commerce has occurred chiefly during the past decade. As far back as 1885 the exports under this head had reached a total of practically \$10,000,000, and they ranged between that amount and \$19,000,000, up to about 1897, since which date they have more than doubled. The exports of leather and of leather manufactures, as classified by reports issued by the Department of Commerce and Labor, fall under three principal heads—sole leather, upper leather, and boots and shoes. About one-half of the total exported is in the form of "upper leather," for use in the manufacture of boots and shoes, and about one-fourth is represented by boots and shoes and sole leather respectively. Harness and saddles show a total of a little over \$500,000, and other leather manufactures \$1,333,000. Exports of boots and shoes have increased since 1900 about \$4,000,000.

Conditions in China

WHILE it is declared by a competent observer who has just returned to Pekin after an extended tour through the interior of China that there is little evidence of anti-foreign feeling such as preceded the Boxer outbreak of 1900, and while the cry of "China for the Chinese!" must not be interpreted as meaning death for all foreigners, there is a rising tide of sentiment in China, deserving of encouragement rather than condemnation, which concerns itself with

asserting the dignity of the country as against an easy cheapening of its prerogatives and powers for the benefit of selfish foreigners. There are, however, some unsatisfactory features in the situation. For one thing the new-born native press, much of which is published under Japanese auspices, is unbridled in its criticisms of foreigners, while the weakness of the central government is another factor that makes for disorder. Roman Catholic missionaries have caused considerable discontent by interfering in lawsuits in the native courts. Western knowledge, however, is constantly spreading, and there is a growing demand for Western books and teachers. The general tendency is toward a greater national solidarity and efficiency, and that aids the spread of civilization and conduces to better relations with foreign governments.

Carl Schurz Dead

CARL SCHURZ, revolutionist, soldier and reformer, died in New York last Monday. He was born in Liblar, near Cologne, Prussia, in 1829. Entering the University of Bonn in 1846, he cooperated in the publication of a liberal newspaper, and threw in his lot with the revolutionists. He took part in the defence of Rastadt, and on the surrender of that fortress escaped to Switzerland. In 1852 he came to the United States, and in the Presidential campaign of 1856 delivered speeches in German in favor of the Republican Party. In 1859 and 1860 Mr. Schurz made a lecture tour in New England and aroused attention by a speech directed against the ideas and policy of Mr. Douglas. President Lincoln appointed him Minister to Spain, but he resigned to enter the Union Army, in which he held high command under General Franz Sigel. After the war he engaged in editorial pursuits, and took a prominent position in the political world. His most important service, perhaps, was performed in behalf of civil service. Among his more celebrated speeches were, "The Irrepressible Conflict," "The Doom of Slavery," and "Eulogy of Charles Sumner." Of his speeches in the Senate those on the reconstruction measures, on the annexation of San Domingo, and on the currency, attracted the most attention. The great bulk of Mr. Schurz's literary work was done for newspapers and magazines, but his volumes entitled, "Life of Henry Clay" and "Essay on Lincoln," are among the most valuable contributions made to the writings of American history, and serve to illustrate the theory that very often a foreigner sees more deeply and clearly into a governmental system than native students of that system. Mr. Schurz's seventieth birthday, celebrated in 1899, brought out many notable expressions of regard, both here and in Germany. Few American citizens have left a stronger impress upon the affairs of the nation. Mr. Schurz has been a factor in much of its higher development for half a century. He may have been opinionated, and his attack on Lincoln can hardly be forgotten; but, take him all in all, he was a faithful, able and eloquent champion and exponent of all that is

best in the institutions of the country of his adoption.

Porte Accepts British Demands

IT was not to be expected that Turkey would go to war with Great Britain over the Tabah boundary dispute, and, in characteristic Ottoman fashion, the Sultan has made an eleventh-hour surrender — practically an unconditional surrender — to the British Foreign Office. The Sultan's saner decision was undoubtedly hastened by the knowledge that none of the Powers supported his attitude, and by the fact that British warlike preparations kept pace with England's diplomatic demands. It is understood that the British will not make the mistake committed by our State Department on a recent occasion in withdrawing American warships from Turkish waters before Minister Leishman had formally clinched matters with the Porte, but will keep its fleet at Phalerum Bay pending the final settlement of the frontier question.

Paper Trust Defeated

A DECISION in favor of the United States was handed down by the United States Circuit Court of St. Paul on May 11 in the suit against the combination of companies known as the "Paper Trust." By permission of Judge Sanborn the defendant companies withdrew their answers and consented to the entry of a decree against them, according to the terms of the Government's petition. Three witnesses in the case, who had refused to testify, and whose case was taken to the U. S. Supreme Court and recently decided against them, were fined for contempt of court. This decision established a precedent which prevents corporations from concealing evidence on the grounds of self-incrimination. The bill against the Paper Trust alleged that the companies had combined, confederated and agreed together to restrain trade and commerce in manufacture and sale of paper in violation of the Sherman anti-trust law, and that they had organized the General Paper Company as the exclusive selling agent of each and all of the several defendant companies. Attorney-General Moody regards the issue of the litigation as a complete victory for the Government, the big Middle West combination surrendering unconditionally.

Instructing the Panama Republic

WITHIN the memory of even a young man is the day when with the good-will of the United States the Republic of Panama was set up in political housekeeping. And now, lest there should be any house-breaking at Panama, Secretary Taft has written to Governor Magoon of the Canal Zone a letter, supplementing a letter from Secretary Root, declaring that this country will not suffer any revolutionary attempt against the existing Government of Panama, if it becomes sufficiently formidable to affect the peace and order of the Canal Zone, including the terminal cities of Colon and Panama. This amounts pretty much to a notice that any insurrection which the Panama authorities could not promptly put down would be

suppressed by United States forces. This advice is timely in view of the fact that there is to be an election in Panama in June. The United States will tolerate no South American methods of campaigning, including military promenades with shot-guns instead of transparencies, at that time. The "dignity and sovereignty" of the Republic of Panama are to be protected at all hazards — if need be, against itself.

American Trade with Brazil

THE trade of the United States with Brazil aggregates \$110,000,000, and is a larger trade than that carried on with any other country of South America, being exceeded only by our trade with the United Kingdom, Germany, France, Canada and Cuba. Brazil stands third in rank among the countries from which our imports are drawn, the total value of Brazil's imports in 1904 being \$180,000,000, but stands twentieth among the countries to which American merchandise is sent, our exports to Brazil in 1905 being but \$10,985,096 against \$23,564,066 to Argentina, forming less than one fifth of our total exports to South America. As a result of the demand for coffee and India rubber the excess of imports over exports in American trade with Brazil has seldom fallen below \$50,000,000 in the last twenty years. Of the practically \$100,000,000 worth of imports from Brazil in 1905, \$64,000,000 was coffee, \$28,125,000 India rubber, \$2,750,000 hides and skins, \$1,500,000 sugar, and \$1,250,000 cocoa. There has been a steady growth in the quantity of coffee importations. The exports include a very large number of articles, such as mineral oil, flour, lumber, locomotives, cotton cloths, steam-engines and other machinery, and agricultural implements.

Motoring Afoot

THE introduction (as yet in a tentative stage) of the motor skate, facetiously called "gasoline castor," would seem to complete the circle of motor mechanisms which will be available for a long time to come for the use of humanity, unless indeed the next few years bring forth some new adaptations of motoring to air-ship work. A practical inventor in Europe has been experimenting with motor boots or skates driven by gasoline, which bid fair to rival Hiawatha's wonderfully swift moccasins or the winged feet of Mercury. While details as to this invention are not easily accessible, it appears that a tiny motor is placed beneath each foot, its fuel tank being located directly behind it, and the ignition batteries and coils being carried by the rider strapped to his waist. The apparatus would evidently be too cumbersome to be donned for an afternoon walk. While there may be no insuperable mechanical difficulty in the way of the construction of such lively gasoline boots, the question would arise as to the practical gain of such an apparatus over the present gasoline motor bicycle, while against both might be urged the physical danger to the system of such constant jarring up and down as the rider courses along.

**GENERAL CONFERENCE
of the
Methodist Episcopal Church, South**

"FRATERNITAS."

THE General Conference of our Southern brethren moves at a quickened pace. It is evident to the most casual observer that these men are here for business, and business only. They appreciate the responsibilities which devolve upon them, and they do not propose to take their place among the shirkers. This Conference has within it many men of great native and acquired ability. They are men who would adorn any legislative body. The national Government would be safe in their hands. They do not choose will-o'-the-wisps. Other men may flounder in bogs, but they have more serious matters on hand. They are followers of the light. Pre-eminently they are children of the day. The great address of the Bishops, read and written by that master of assemblies, Bishop C. B. Galloway, was a most fitting introduction to the work of the General Conference. His outlook was comprehensive and catholic. It saw the world as a unit. In no sense was it fractional. It gave emphasis to the great problems that continually confront the world, and in clarion tones called upon Southern Methodism to make provision both by economy and doctrine for the needs of the hour.

Succeeding the Episcopal Address, the work of organization was completed, and the wheels of the great ecclesiastical machine began to revolve.

Memorials as follows were presented: From the Alabama Conference, having for its end the consolidation of the church publications; from the Missouri, the St. Louis and other Conferences, asking for the removal of the time limit; from the South Georgia, Louisville and St. Louis, asking for the regulation of the work of evangelists; from the Holston Conference, desiring that unordained preachers be given a conditional permission to baptize, administer the sacrament, and perform the marriage ceremony; from the Western North Carolina, that a service for the installation of boards of stewards be provided; from the Northwest Texas, asking for the consolidation of the Woman's Foreign and Woman's Home Missionary Societies; from the Tennessee, asking that a new doctrinal statement of Methodist faith be formulated.

Salary of Bishops

A resolution was introduced the third day of the Conference providing for an increase in the salary of the Bishops to \$4,000 per annum. They now receive \$3,000.

Division of Methodist Territory

A resolution, fathered by Rev. Dr. James Anderson, editor of the *Western Christian Advocate* (until lately known as the *Arkansas Methodist*), published at Little Rock, has been introduced, having for its end the partitioning of the American republic in the name of American Methodism. Dr. Anderson's plan is this: Establish arbitrary lines making three divisions of the entire country. In one the Methodist Episcopal Church is to operate, with no Methodist Episcopal Church, South, as a rival. In another division the Methodist Episcopal Church, South, is to operate, with no Methodist Episcopal Church as a rival. In the third division the field is open for both Methodisms, but the feasibility of erecting rival Methodist altars in the same community shall be determined by a council appointed by the General Conferences of the two churches. Dr. Anderson is enthusiastic in the promotion of

this plan, and one of the most representative men of Southern Methodism told me today that he expected a tangible issue to the Arkansan's proposal.

Restatement of Faith

The following resolution was introduced by Rev. Dr. W. F. Tillett, dean of the School of Theology, Vanderbilt University, and by Rev. Dr. W. R. Lambuth, senior missionary secretary:

"While reaffirming our absolute faith in our articles of religion, we do not believe that in their present form they meet the existing needs of the church, as a statement of the doctrinal system of evangelical Methodist Arminianism. Believing that the different branches of worldwide Methodism that are represented in a world wide Ecumenical Methodist Conference can and should unite in the preparation of such a statement of our common faith as needed, and believing that this General Conference should take such steps as may be necessary to secure in the early future the co-operation of other representative Methodist churches in the preparation of a new statement of our faith, we therefore offer the following resolution:

"Resolved, That the College of Bishops be requested to appoint a commission of five members, one of whom shall be a Bishop, which shall invite other branches of Methodism to unite with us in the preparation of such a statement of our faith, and such an expression of our doctrinal system, as is called for in our day, and this commission shall represent our church in the preparation of the same."

A Protest Against Autocracy

A complaint demanding an investigation was filed by the board of stewards of Rayne Memorial Church, New Orleans, one of the leading churches of the South, against the administration of Bishop H. C. Morrison. The complaint avers that Bishop Morrison transferred Dr. Wilkinson, the pastor of Rayne Memorial, to another church over a practically unanimous protest, and gives considerable detail, setting forth the exercise of autocratic power on the part of the Bishop. These words of the Bishop are quoted in the complaint: "The Methodist preacher surrenders the right to choose his pastorate. The church surrenders the right to choose its pastor. This is Methodism." If the Bishop is correctly quoted, he should have said: "This is Muscovite Czarism." Bishop Morrison has always shown himself in his episcopal office as *primus inter pares*, and nothing more, and it is somewhat hard to understand how he could have assumed the attitude which the New Orleans church officials affirm. The matter was referred to the committee on Episcopacy.

Episcopal Districts

The South Georgia Conference, of which Dr. W. C. Lovett, editor of the *Wesleyan Advocate*, is a distinguished member, presented a memorial asking for the creation of episcopal districts. This is the limited diocesan episcopacy espoused by Dr. Lovett, mention of which we made in our "Forecast" in the work of the Conference. Dr. James Cannon, Jr., of Virginia, presented a resolution, seconded by Dr. J. H. Kern, of Baltimore Conference, to fix the place of residence of the active Bishops. It is the custom in the Southern Church for the Bishops to choose their own place of residence. As a result, very often two Bishops take up their residence in the same city, as did Bishops Hargrove and Fitzgerald in the city of Nashville a few years since.

The Labor Unions

A communication from the International Typographical Union was received and referred to the committee on Publishing Interests. It had reference to the printers

employed by the Publishing House at Nashville, and had as its intent the unionizing of the publishing house. The New York Conference of the Methodist Episcopal Church had a similar situation before them. The debate or the quietude that may attach itself to this communication we shall know of later.

Missionary Bishop

Our Southern friends are beginning to realize the sapience of the missionary bishopric. They are becoming painfully conscious of their ignorance officially of their mission fields. No man represents the home church in the mission work of the Southern Methodist Church as Bishop Harris represents us in Japan, or Bishop Thoburn in India, or Oldham in Malaysia, or Hartzell, or Neely, or Bashford in their respective fields. No wiser movement was ever undertaken by the Methodist Episcopal Church than the creation of a missionary episcopacy. The Church South is discerning the efficiency of such an episcopacy, and a memorial was today presented asking for the creation of a missionary bishopric.

Good Politics

The day has taken up its abode in limbo in which politics was eschewed by men of Christian character and activity. The ministry is today making itself felt in every direction in which the social weal is involved. This resolution was introduced and referred to the Temperance committee:

"It is hereby resolved, by this, the General Conference of the Methodist Episcopal Church, South, that we urge the members of the two houses of the Congress of the United States to enact suitable statutes whereby the several States may be protected in their rights to apply effective prohibition laws, and prevent the shipment of intoxicants from one State into any portion of another which by popular vote has declared against the sale thereof; and likewise that the representatives in the legislatures of the said several States are urgently requested to enact laws declaring the place of delivery of intoxicating liquors to be the place of sale thereof in order that the prohibition laws of such States may be of full force and effect."

First Law Passed

The first new legislation of the present Conference was designated by a prominent episcopal candidate, in conversation with your correspondent, "Mobocracy." The new law is this:

"To allow unordained ministers to celebrate the rites of matrimony, and in the absence of an elder or bishop to administer baptism; and in the absence of the presiding elder or bishop to control the appointment of all services to be held in the churches in his charge, with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements."

The Conference showed its appreciation of an imperative need in granting to unordained preachers these rights.

Federation

That this Conference is committed to the federation of American Methodism was remarkably attested to in their session on Thursday, May 10. Bishop E. E. Hoss, one of the two episcopal representatives of the Methodist Episcopal Church, South, on the commission appointed four years ago to meet a similar commission of the Methodist Episcopal Church, made his report on the above date. The tension of the Conference was marked during the reading of the Bishop's report. It was very evident that every member was deeply concerned. Every sentence of the report that foretold

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THEOLOGY A PERENNIAL INTEREST

IMPATIENCE is expressed nowadays in many quarters with what some people, putting a kind of gratuitous contempt into their tone, call "theology." These same people do not so speak of biology, zoölogy, paleontology, or various other obtrusive "ologies" of the day. It is true, of course, that there have been promulgated in the history of thought theologies that have been as far removed from life as the bones of a mastodon from a modern zoölogical garden. But that does not discredit a true and just theology, built on a spiritual yet rational interpretation of the New Testament. We still believe in and teach astronomy, though Ptolemy once taught error under that head, and we still prepare and pore over maps, although the geography of a Strabo now appears as grotesque as do the dog-and cat pictures of an untrained child's hand.

Moreover, the fact that no theology is exempt from some admixture of human error does not militate, in all fairness, against making an honest effort to obtain a true theological theory. Science is all the while making blunders, yet we still believe in scientific investigations and pursuits. Theology properly conceived is simply trying to think God's thoughts after him — thoughts that have as much validity in the metaphysical sphere as they have in the mathematical, and which are as urgent and attractive in the theological as in the zoölogical field. If biology be the theory — an imperfect theory, but nevertheless a theory — of the physical life, theology is a theory of the spiritual life. Theory may not go before practice, but theory should go along with practice. Theology properly constructed and interpreted, theology based on the Bible and vitalized by faith, will never grow out of date. So long as there is a New Testament in the world it will make theologies which, while old as the first century, will be fresh as the new-blown roses in the gardens of En-gedi.

PROPÆDEUTIC VALUE OF FEAR

FEAR has its legitimate place as a motive in religious experience. Even the old Greeks understood that. Thus Æschylus (in "Eumenides") wrote: "It is good that fear sit as the guardian of the soul, forcing it into wisdom — good that men should carry a threatening shadow in their hearts even under the full sunshine, else how shall they learn to revere the right?" Æschylus had not heard of the law of Christian love, a more powerful motive even than fear for the inducing of men "to revere the right;" but still what he said holds true in a large measure. While fear of itself hath torment, it has a certain propædeutic value in bringing the soul into the condition of receptivity for the gentler, more gracious offerings of the Gospel. The law has always been a schoolmaster, and since the first century, at least, has distinctly certificated its pupils into the higher Academe of Christ. A certain amount of fearful strenuousness may be needful to prepare the way for that holy

boldness, that rejoicing with trembling, which is the privilege of a believer in the Mediator Christ Jesus, and which Paul had in mind when he wrote to the Ephesians that in Jesus we have "boldness and access, with confidence, by the faith of Him."

The modern mood is optimistic rather than pessimistic, and often very superficially optimistic, and recoils from stern, hard truths. Nevertheless the hard facts of life are there, and it can do no good to ignore them. At latest accounts Mount Sinai was still in existence. With all our confidence in Jesus Christ we must still fear to sin. The thunders and lightnings of divine wrath are no mere chimera of a delirious religious imagination. We believe in hell because we have seen it —

seen it already in action on earth — and we believe in heaven for the same reason. A heavenly hope cannot be manufactured out of an easy optimism, nor a hateful hell be avoided merely by refusing to admit its existence. Love is indeed a higher motive than fear, but fear will always have its pedagogic office to perform, at least for those who have no ideals, no early Christian training, no mood of receptiveness for higher things. Let us come to the foot of the Cross, even if we have to be scourged thither. If love draw us onward, as winsome Calvary glows before our vision, all the better; but, though it were only to escape on the run from Sinai's rolling, sulphurous clouds, by all means let us come to that hill of hope.

III-TIMED Industry

OUR able contemporary, the *Congregationalist*, has performed a real service to the educational world by publishing, in a recent issue, a score of letters which were written to Rev. Samuel L. Loomis, of Boston, by the presidents of some of the most noted universities and preparatory schools in America. These letters were in response to an inquiry whether, in the judgment of these educators, the average student needs as much as one entire day in every seven, or its equivalent, for rest from his regular work. The question really had reference to the advisability or necessity of studying on Sunday.

These answers make it very clear that during the last few years there has been a great increase in the amount of Sunday studying on the part of college and high-school students. The answers make it equally clear that, with scarcely an exception, the educators who replied to the inquiry are opposed to the growing practice. We are glad to note that President Huntington, of Boston University, is one of those who express themselves as unqualifiedly opposed to the plan of Sunday studying.

As to the cause of this habit we find a well-marked tendency among students to put the blame on the college. One man claims that "every one of his professors appears to be mercilessly bent on making a specialist of him, each in his own department." Another says that he "simply cannot get through his appointed task in the six days, if he takes a decent proportion of time for sleep and fresh air. Sunday study is a matter of sheer necessity, if he is to keep up with his classes."

There may be, here and there, a college which assigns for Monday an extra amount of work in the expectation that students will spend in preparation their Sunday hours. We know of an instance where an instructor occupying a subordinate position in a New England college soundly berated his classes because they would not study on Sunday. The attitude of this college instructor toward Sunday work found its ready explanation in the fact that he was an adherent of the Jewish faith and had no reverence for the Christian Sunday. The college with which this young instructor was connected promptly repudiated the suggestion that the students of that institution

should spend any portion of Sunday in secular study. We believe that, with a possible exception here or there, the reason assigned by these college and high school students for Sunday study is fundamentally false, and is an attempt to throw upon the college the blame which belongs to the students themselves.

The general tone of the reply of students, when questioned as to their reason for studying on Sunday, is that they are overwhelmed with work imposed upon them by their college and high school instructors. A long and intimate acquaintance with students has convinced us that this answer is disingenuous. One man whose plaint finds expression in the words, "I am obliged to study all day Sunday," naively gives as one of his reasons for Sunday studying that he is a member of the football team, "which means practice every afternoon. It keeps me on the jump."

The average college and high school student puts off until the last possible moment the performance of his intellectual tasks. The day after a holiday is notoriously a day of poorly prepared lessons. Monday recitations are the feeblest of the week. The college or high school student who is free from Friday night until Monday morning does not as a rule spend any time in serious study on Friday night, because he has all Saturday before him. On Saturday he does but little work because Monday is so far away. By Sunday night he wakes up suddenly to the stern fact that Monday is just before him. Then, locked doors, concentration, midnight toil, a fagged brain at the beginning of the work of the new week, and the student says the college is to blame for compelling him to violate the day of rest.

Any one who is familiar with the life of college and high school students knows that social and fraternity life eats up the lion's share of the hours of the week. The average student is a splendid spendthrift of his time. He keeps a scrupulous mental record of the hours which he spends in study; he has a princely indifference to the reckoning of the hours which he spends at the theatre, the concert hall, or the fraternity room. In September and in January the end of the semester seems very far away. As the day of reckoning approaches, there is a sudden awakening, a pulling of himself

together, a rush at the accumulated toil, and everything must make way for the belated study. In a near by college town a large Bible class composed almost entirely of college students practically disbands during the examination period at the close of each semester. The athletic contests on Saturday during this period are crowded, the Bible class-room on Sunday is deserted, because "the college forces men to study on Sunday."

It seems incredible that Sunday-school teachers should openly encourage this Sunday study, but we know of an instance where a Sunday-school teacher, a college senior, stated to his class of young people that he was in the habit of preparing his college lessons on Sunday. The class of young high school students promptly followed the example of the teacher. When the father of one of the young men remonstrated with the teacher for setting such an example to his class, the teacher replied that he was so crowded with church work that he had to do his college work on Sunday. "The college is to blame for making students study on Sunday!" "The church is to blame for making students study on Sunday!"

We regret to note here and there among educators a disposition reluctantly to accept the situation as inevitable. One very conservative institution, after endeavoring in vain to discourage Sunday studying, tried to turn an admitted evil into a dubious good by assigning a lesson in New Testament Greek for recitation early on Monday morning. We have no sympathy for any such makeshifts. We are far from a desire to mark out a rigid course of exclusively devotional reading for students on Sunday. We believe, however, that the best good of every student will be conserved by dropping completely, once a week, the subjects which have engrossed his attention during the other six days. If the student has worked hard, he needs the change. If he has not worked hard, there is something essentially ignoble in this attempt to flinch the hours from a day which was intended as an intellectual and spiritual delight for honest toilers.

Dr. Thirkield Elected President of Howard University

BY unanimous action of the board of trustees of Howard University, Washington, D. C., Rev. W. P. Thirkield, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society, has been elected president of that institution. The manner in which his election was brought about is especially gratifying to Dr. Thirkield and his many friends. His name was first presented to the committee appointed to nominate a president for Howard University, of which Judge Barnard of the Supreme Court of the District of Columbia is chairman, absolutely without Dr. Thirkield's knowledge or consent. Although there was not a single line of testimonial before the committee, yet they agreed to defer the election until he could be heard from. After some correspondence with Dr. Thirkield and his friends, and on his agreement, if he was unanimously nominated and elected, to give it his "favorable consideration," he has been tendered the position, the action of both the committee and the board being with entire unanimity, although the names

of a number of gentlemen of prominence in the church and nation with a large list of strong testimonials were before the board.

The board of trustees of the University is one of the most distinguished of any similar board in any institution of the nation. Dr. Teunis S. Hamlin, of the Church of the Covenant, a Presbyterian leader, is chairman. On the board there are seven generals and judges of national reputation, and also prominent clergymen and laymen of several denominations.

The institution was established in 1867. It bears the name of the distinguished General O. O. Howard. It is open to all without regard to nationality, creed, or sex. The campus, buildings and equipment are valued at \$1,000,000, the campus comprising twenty acres on an elevated site in the northwest part of the city. The institution is subsidized by the Government with an annual appropriation of about \$50,000, besides having a liberal endowment, and a large income especially from its professional schools.

There is a faculty of more than ninety members, comprising in the Theological, Law and Medical Schools some of the most



PRESIDENT-ELECT THIRKIELD

prominent ministers, physicians and lawyers. The University is thoroughly Christian, but no ecclesiastical or denominational instruction is given, it being open to all denominations.

The total enrollment of students last year was nearly one thousand. The *Christian Advocate* is, therefore, fully justified, in referring to the election, in saying: "The institution is of decided importance, and we cannot imagine a man better qualified to conduct it in harmony with the original purpose, or more to the satisfaction of all those connected with it, both public and private."

Dr. Thirkield has demonstrated his ability to conduct, with pre eminent success, such an institution. In his nearly twenty years at Gammon Theological Seminary, he did a monumental work, evincing remarkable ability as an executive. It was a delight to him to labor with, and toil for, the development of the negro race. He combines the qualities of the Christian philanthropist and the director of an educational institution to a unique degree. The trustees of Howard University have, therefore, entirely eliminated the quality of experimentation in electing Dr. Thirkield. He is most ably and heartily supported by his wife, Mary Haven Thirkield, daughter of the late Bishop Gilbert Haven, who inherits her father's undying loyalty to the negro.

As Dr. Thirkield in his long years of

residence in Georgia won the affectionate support of the white people of the South, and as he is so generally and favorably known throughout the entire country, we predict for him an unusually successful and useful work in this position to which he is providentially called.

Brighter for Russia

IT does seem as though a brighter and a happier day had dawned for poor Russia. The Czar's speech from the throne to the assembling Douma could hardly be criticized for any of the terms used, and was admirable in spirit. It was known that much would depend on the character of that address. The Czar measured his words, and they seemed to be spoken with an almost affectionate sincerity. The Emperor did well in invoking the Divine blessing on the great political changes that are now taking place in Russia. "May God bless the work that lies before me in unity with the Council of the Empire and the Imperial Douma!" "May God assist us!" — these pious ejaculations must have sprung from the heart of the Emperor, who, if he is not a strong ruler, is at least, we think, a good one. If a criticism be passed upon the Czar it is not because of what he said to the Douma, but because of what he did not do. He greatly disappointed the expectations of the representatives by failing to announce amnesty, and later, when the members assembled in the Tauride Palace, the hotheads among them, led by Ivan Petrunkevitch, would have spoiled matters by precipitate action demanding attention to that omission, if they had not been restrained by the cooler Constitutional Democrats. President Mourtseff, in a brief speech, called the attention of the Douma to the great task before the members, urged the necessity of earnestly laboring for the welfare of the country, and emphasized the necessity for respecting the prerogatives of the constitutional monarch.

PERSONALS

— Bishop Berry was fifty years old, May 13.

— Hon. Leslie M. Shaw will deliver an address at the Commencement exercises of Kentucky Wesleyan College, May 29.

— Rev. E. O. Thayer, D. D., of Springfield, Vt., preached the baccalaureate sermon at Philander Smith College, Little Rock, Ark., May 13.

— Prof. and Mrs. E. S. Tipple expect to sail next Saturday from New York on the "Konigen Luise," for Naples. They intend to spend the entire summer on the Continent and in England.

— Bishop Hamilton has transferred Rev. W. H. Rider, D. D., of Westlake Church, Los Angeles, Cal., to the New Hampshire Conference, and appointed him to Garden St. Church, Lawrence.

— We regret to note that Rev. Dr. Albert Cameron, presiding elder of Buckhannon District, West Virginia Conference, is quite seriously ill. The *Pittsburg Christian Advocate* says: "His case is difficult of diagnosis. There is a complete occlusion of the common bile duct, with jaundice and impaired digestion. It ordinary remedies do not soon secure relief, under advice of physicians he may seek surgical aid, at least to discover the cause of the obstruction."

— Rev. Noble W. Everett died in Wareham, May 9, aged 79. He represented Wareham in the General Court in 1878, 1882,

1902 and 1903, and was in the Senate in 1896 '97. He was born in Wareham, Feb. 10, 1827, the son of Rev. Noble and Mercy (Nye) Everett. He studied for the ministry, after leaving the town schools, at East Greenwich Academy and at Wyoming Seminary, Wyoming Valley, Pa. He was ordained in 1859, and was for twelve years a member of the Wyoming Conference. Among the pulpits that he filled were those of the Central Methodist Episcopal Church, Wilkesbarre, Pa., Adams Avenue Church, Scranton, and Hyde Park, Pa.

The engagement of Rev. Wilbur G. Chaffee, pastor of Orient Heights Church, East Boston, and Miss Annabel S. Atherton, of Wakefield, is announced.

Rev. E. E. Lewis, D. D., of Columbus, O., called at this office on Monday. He is making his annual pilgrimage to his native State.

It will give great pleasure to many to learn that Miss Isabelle Whitney, daughter of Mr. Arthur H. Whitney, of Watertown, who was seriously injured by the explosion of an alcohol lamp, has passed the crisis and is in a fair way to recovery.

Rev. George E. Stokes, D. D., of India, who is in New England for some time, is now living at 12 Tewksbury St., Waltham, and should be addressed there. Dr. Stokes is available for addresses on missions and for pulpit supply work.

Mrs. Eliza Wicks, one of the oldest and most revered members of St. John's Church, Watertown, passed to her rest and reward last week. To the last she retained a vital interest in the church she had so long and effectively served. A memoir of this noble woman will appear later.

Mr. S. H. Tingley, a prominent business man of Providence, R. I., gives to Claflin University, Orangeburg, S. C., a recitation building containing fourteen class rooms and an assembly hall. This building will be erected in memory of his wife, Adella M. Tingley, who was a devoted friend of the colored race, and of all wise movements for their moral, industrial and educational advancement.

A constant reader of ZION'S HERALD — a Congregational lady, whose husband is a leading Unitarian — called at the office on Monday to tell the editor how deeply her heart had been touched by Rev. Robert Johnson's "Letter from the Philippines," published in our issue of May 9, in which he so pathetically says that his "burdens" are "not persecutions," "not lurking diseases," "not sorrow" (and he had just lost an infant daughter), but that his greatest burden is how to provide preachers. The men are willing, but there is no money. Mr. Johnson sent one man back to a far-away circuit, saying: "Go; I'll take care of you if I have to eat less in order to do so." The lady referred to above was so stirred by the perusal of his appeal that she wrote a check for \$50, to be applied to this work. Who else will assist Rev. Robert Johnson, of San Fernando, Pampanga, P. I., in his blessed work? Acknowledgments will be duly made in our columns.

Judging from secular and religious press notices, Prof. L. T. Townsend had a busy week recently in Pittsburg, Pa. He gave a lecture before the Bible League Convention, Tuesday evening, May 1, on "Collapse of Evolution." Wednesday evening he spoke in South Pittsburg at a mass meeting of different denominations on "The Way Into and Out of Skepticism." Thursday evening he was the guest of the Homestead Club, and gave an address on "The Downfall of the Grecian Republics."

On Sunday he preached in two Pittsburg churches to large audiences. On Monday afternoon he addressed a meeting of the clergymen of different denominations in the First Presbyterian Church on "Old Testament Narratives, History or Myth?"

Rev. Dr. Jay Benson Hamilton, of Brooklyn, is bereaved in the sudden death, from paralysis, of his most estimable wife, Mary F., who passed on to her reward,

May 10. The funeral took place in Simpson Church, Brooklyn, where Dr. Hamilton and his wife spent three happy years. Besides her husband, she leaves three daughters.

Rev. Dr. J. P. Brushingham, of Chicago, writes: "Bishop Mallalieu's recent visit to Chicago and Evanston proved a benediction. He addressed the Methodist

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Death of Rev. Joel O. Sherburn

IN the translation of Rev. Joel O. Sherburn, which took place at Bradford, Vt., May 13, the Vermont Conference has lost one of its most honored members. For many weeks the death angel had been hovering near. Throughout the sections where he was



THE LATE REV. J. O. SHERBURN

best known friends were anxiously waiting to hear of his condition. At last he has passed to the great beyond. He was born in Plainfield, Vt., November 21, 1845. His parents were of rugged stock, and lived upon the same farm for more than half a

century. In early manhood Mr. Sherburn attended Newbury Seminary, and went with that institution when it was moved to Montpelier and became what is now Montpelier Seminary. Upon graduation he went to Wesleyan University, where he took high rank. In 1874 he joined the Vermont Conference, and ever afterward was closely identified with its interests. Among the many good men whom the Conference has produced he was one of the best. Honest to the core, simple in his habits, brotherly, willing to help anywhere, an indomitable worker, and generous to a fault, he commanded respect and admiration, and many loved him as an intimate friend. Thrice he was honored by being elected a member of the General Conference. His appointments were from the lowest to the highest. For six and one-half years he was presiding elder of St. Johnsbury District. Probably no man in recent years is to be credited with so much love and self-sacrificing devotion to Montpelier Seminary as he. In its darkest days he was its beacon-light. Overwork during his presiding eldership, and later a fall by which a hip was broken, made the last year of his life one of pain, but his heroic spirit did not yield. borne in a chair, and later supported by crutches, he found his way to the church, and there ministered the sweet consolations of the Gospel to a devoted people.

Heart difficulty, accompanied by disease of the kidneys, made his last days full of discomfort, but he knew in whom he believed, and was most graciously sustained. He lived for the good that he could do, and his reward is sure. He leaves a wife and four sons — Earl, Ernest, George and Charles.

Garrett's Semi-Centennial

A BIT of history: Mrs. Eliza Clark Garrett, for whom the Institute is named, was born near Newburg, N. Y., March 5, 1805. In 1825 she married Mr. Augustus Garrett, with whom, after brief sojournings in other places, she came to Chicago. Of this thrifty and prosperous place Mr. Garrett became the first mayor. In 1839 there was a revival under the preaching of Peter Borein, and among the converts were Mr. and Mrs. Garrett. In 1848 Mr. Garrett died. Mrs. Garrett managed the large estate bequeathed to her with great prudence and sagacity, and in 1854, at the suggestion of friends, she arranged for the endowment of the School of Theology which now bears her name. The charter dates from 1855 (which accounts for the present jubilee celebration), and the first class was graduated in 1858. In that time over 4,000 students have been enrolled, and about 850 have graduated with degree or diploma, having completed a three years' course. The present enrollment is in the neighborhood of 225 — the largest in the history of the school. It is worth noting that by this foundation Mrs. Garrett can claim rank with Elihu Yale and John Harvard, and she has the singular honor of being "the first woman in our country to attain so distinguished a rank

by an act of Christian philanthropy." Another benefactor was Mrs. Cornelius, who gave \$30,000 for the endowment of a chair of practical theology; and of others who have shown a munificent interest mention should be made of the late Orrington Lunt and Mr. William Deering. In the faculty the names most widely known are those of John Dempster, Daniel P. Kidder, Francis D. Hemenway, Charles W. Bennett, Henry B. Ridgeway, Miner Raymond, and William X. Ninde.

The present celebration began Saturday evening, May 5, with a missionary rally. The school has sent nearly 40 men into the mission field; and of this year's graduating class four are already assigned to foreign work. At this rally Bishop Hartzell, who is a graduate of the class of 1868, presided, and Dr. Homer C. Stuntz, who is a graduate of the class of 1884, was one of the speakers. Other graduates present were: Rev. J. W. Waugh of the class of 1859, who has done noteworthy work in India, and Rev. Henry Olin Cady, of 1886, who was among her earliest of Protestant missionaries in Tibet. Addresses of interest were also made by Bishop Isaiah B. Scott, of Africa, and Rev. Dr. George B. Smyth, of China.

There were three services on Sunday.

The students' love-feast was of extraordinary interest, and was led by Rev. Alanson L. Cooper, of Vermont Conference, the oldest living graduate of the school. His class (that of 1859) was the second sent out. The testimonies were spontaneous and hearty, and the tributes to the helpfulness of the school were sufficient of themselves to vindicate its foundation. The baccalaureate sermon by Bishop Warren was a superb demonstration of Christianity as "the final, perfect and ultimate religion." In an admirably comprehensive way the distinctive teachings of Christianity were outlined, and a plea made for their positive presentation from the pulpit. At an afternoon service greetings were presented by representatives of Drew Theological Seminary, Boston University School of Theology, and the British Wesleyan Conference. Professor Tipple represented Drew in place of President Buttz, who was detained by illness; his address was a model of grace and eloquence. Professor Rishell, for Boston, gave a thoughtful and suggestive presentation of the seminary in relation to current problems; and Rev. Dinsdale T. Young, of London, for the British Wesleyans, urged in attractive manner the value of an affirmative and popular pulpit style. The addresses were all received with marked approbation. An additional feature of the service was a musical program by the Evanston Musical Club, who rendered magnificently, among other things, Mendelssohn's "Thanks be to God" from "Elijah," and Handel's "Hallelujah Chorus" from the "Messiah."

On Monday morning was held the special Commemorative Service. Hon. Oliver H. Horton, president of the board of trustees, presided, and the service was impressively opened by a choral rendering of Smart's *Te Deum in F.* Prayer was offered

by Bishop Goodsell, after which Wesley's glorious hymn, "Ye servants of God, your Master proclaim," was gloriously sung by the whole congregation. Rev. Dr. William O. Shepard brought a happy and hearty greeting from the Chicago Preachers Meeting, of which he is president, and which had adjourned its own meeting to be present at that service. The commemoration address was given by President Little, and the quality of his deliverance may be judged from the fact that, though he spoke for nearly two hours, the audience responded throughout without any sense of fatigue. The address reviewed the history of the school, and paid glowing, yet discriminating, tribute to the great men whose lives had been identified with its founding and growth—Dempster, Simpson, Kidder, Bannister, Hemenway, Ridgaway, Bennett, Ninde, of the faculty, Goodrich and Lunt of the board of trustees. Then came a review of the services which theological learning had rendered to the cause of religion, and a brilliant exposition of the function of the seminary in modern life.

At the afternoon session felicitations were received from the three theological seminaries in Chicago, representing the Presbyterian, Congregational and Baptist churches. As has been shown before, Chicago is the leading theological centre of this country, and it is a good omen that the schools live together not only in peace, but in the most cordial fraternity. For nearly ten years there has been in existence a Chicago Theological Faculties Union in which the five largest seminaries unite, and every year the professors of those schools come together for a conference on the state of theological learning. The brotherly spirit pervaded all the addresses, which in matter and form met the occasion adequately. President McClure

spoke for the McCormick (Presbyterian) Seminary; Professor Jernberg for the Chicago (Congregational) Seminary; and Professor Franklin Johnson for the Divinity School of Chicago University (Baptist).

Tuesday was Alumni day. The occasion brought together nearly 200 alumni and former students. In the morning there was an exercise by the undergraduates—a unique feature of the celebration. The general theme was "Without and Within the Seminary." Rev. Geo. A. Parkinson of the graduating class presided; Rev. Lewis B. Lott of '07 conducted devotions; Rev. Richard M. Wyant of '08 spoke on the pioneers who were without seminary opportunities; Rev. Ora F. Merrill of '07 told of the life within the seminary; and Rev. J. Harvey Walker of '06 outlined the just expectations of the world and the church from the man of seminary training. Rev. Allen A. Wood of '08 conducted the closing devotions. Music was furnished by Rev. A. L. Seamans of '07 and the Institute male quartet. The whole exercise was greatly enjoyed, and a more perfect program has rarely been presented.

During the afternoon the business session of the Alumni Association was held, and arrangements made for the completion of a scholarship fund, toward which \$3,000 have already been contributed. Later, Bishop Hartzell, of the class of 1868, gave the annual alumni oration, his theme being, "Africa as Illustrative of the Missionary Demand upon the Church." As was to be expected, Bishop Hartzell spoke from full knowledge and with convincing power.

On Wednesday the Commencement exercises proper were held. Bishop Andrews gave a memorable address on the "Relation of Biblical Criticism to Faith." The graduating class numbered 32, and a number of honorary degrees were conferred.

"BESIDE THE GOLDEN GATE"

REV. ROBERT McINTYRE, D. D.

*THAT fateful day the sea did take
His silver trumpet up to wake
The Mistress of the Keys,
His beauteous bride, who sleeping lay
Beside the door that guards the bay,
Amid her argosies,
And blew one long, sweet-cadenced call
Far echoing from Sierra's wall :
"O favorite of Fate !
The April dawn is in the skies,
The world bath need of thee, Arise !
Beside the Golden Gate."*

*She rose : a song upon her lips,
And looked upon the lordly ships
Which round her lay at rest,
Which brought o'er many a thousand miles,
From far-off continents and isles,
The wealth of East and West ;
And this she sang : "I take my toll,
All roads that run, all waves that roll,
Their tribute, soon or late,
Shall bring to bear around my knees
The store from all the lands and seas
Beside the Golden Gate."*

*Stalwart she stood, in splendid bloom,
When on her fell the stroke of doom ;
Her song unfinished died.
She saw her strong foundations rent ;
An earthquake, like blind Samson, bent
The pillars of her pride.
Her tallest turrets rocked and reeled,
Her staggering belfries clamorous pealed,
While flames in fiendish hate
Flogged thousands with their fiery scourge,
Chanting the burning city's dirge,
Beside the Golden Gate.*

*But far above that fierce uproar,
From every clime, from every shore,
Rang out one clarion cry :
"Spike all the switchets, spin the wheels,
Speed all the steamers, steer the keels,
Lest San Francisco die."
Loaded with friendly help, they flew
O'er tracks of steel, o'er tides of blue,
From every town and State.
She heard, and raised her bleeding head.
"Thank God for human love !" she said,
Beside the Golden Gate.*

San Francisco Earthquake and Fire

"SAN JUAN."

EASTER Sunday, April 15, 1906, was an ideal California day in San Francisco. The churches were crowded with people morning and evening, rejoicing in the faith of their risen Lord. Monday ushered in a season of gaiety. The Grand Opera opened at night, and the Tuesday morning papers were filled with descriptions of the splendid music and the costumes of the wealthy people, and an alphabetical list of the names of the people who were able to pay ten dollars or more a seat to enjoy the musical festival. Tuesday night there was another session of the Grand Opera. The night was a perfect California night, clear and cool, with nothing to indicate that the season of gaiety would be so suddenly interrupted. At five o'clock Wednesday morning San Francisco was quietly slumbering. At thirteen minutes after five the people were aroused from their sleep by the violent shaking of their buildings, the crashing of glass, the roar of falling chimneys and falling walls. "San Juan" and his family jumped from their beds amidst the falling glass of gas globes, and were almost thrown to the floor by the violent shaking of the residence. Hastening to the lower floor, and looking out of the window, we saw people in the middle of the street — people dressed only in their night clothing. We soon heard the alarm of fire. Hastily dressing, we went into the street and found it filled with people, and the great business block only one block away was in flames. The earthquake had broken the great main water pipes which supplied the city. It looked for a time as though this local fire would become a general one, but by strenuous efforts upon the part of the firemen, and the securing of the chemical engines and a small supply of water, it was confined to within half a block. Rev. A. C. Bane, pastor of Howard St. Church, and his wife were living in a hotel on Third St. They were awakened by the violent swaying of their building and the falling plaster. They sprang from their bed, secured some clothing in their hands, and hastened to the street, there to dress them-

selves. And this is all they saved of the household accumulations of twenty-five years, for that section of the city was soon on fire and the hotel entirely destroyed. It soon became apparent that fires were burning all over the city. The Fire Department was weakened in the fact that Chief Sullivan was so severely injured in the earthquake that he was not able to give any assistance, and died before the fire was extinguished. A young man

building, I could see two distinct lines of fire, three miles long, moving in opposite directions. The flames and the cloud of smoke presented a spectacular scene, the like of which we will probably never see again, unless the words of the Apostle Peter are literally fulfilled, when "the heavens shall pass away with a great noise and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up." All day long the refugees from the burned district were hastening to the hills in all kinds of conveyances. Every conceivable kind of vehicle was brought into



LAFAYETTE SQUARE AND BURNING CITY

told the writer that he was in the fifth story of a building, and the first thing he knew was that he was standing on the floor, the front wall of the building had been thrown into the street, and he was trying to save himself from falling out into the street with the wall.

At 11 o'clock in the morning, I went to the centre of the city. A description of the appalling condition of affairs is impossible. The great City Hall was completely destroyed. Everywhere the streets were filled with debris, and the business section of the city, where the fire first began, was being rapidly destroyed. By 2 o'clock in the afternoon, from a high

requisition, besides all sorts of wagons, baby carriages, boys' coasters, and even improvised wagons by using the castors from furniture. Some had their trunks tied on the back of wagons, and dragged them through the streets. People went by carrying all they had saved upon their backs. This continued until late into the night. Being almost two miles from the fire, we did not find it necessary to leave our section of the city the first night, but spent it upon the streets, hoping that the fire would be brought under control, and dreading the possibility of another shake, which would throw down buildings already damaged. But there was no cessation of the fire, and all the next day it came steadily on, and by night there was but one thing to do — to pack the things we needed to protect us from the weather, and to provide food; and with these we joined the throng of thousands and moved toward the hills about the city, where we made our camp. We watched through the long night, by the glare of the burning city, the different landmarks, hoping and praying that the fire would stop. By daylight after the second night the fire had spent its fury, and had covered almost seven miles square of territory in the very heart of the city, burning part of the residence sections on the south side. It stopped at 20th St., within one block of Grace Methodist Episcopal Church. On the other side of the city it burned down to the wide streets along the bay.

The desolation is simply appalling. Besides that which is seen, almost every building in the city is more or less damaged. Thousands of people escaped across



CITY HALL FROM EIGHTH STREET

the bay and to the surrounding cities. The railways carried people out a distance of one hundred miles without fares. About fifty thousand people are encamped in the parks and the surrounding country. No fires are allowed in any of the structures until they have been officially inspected. The people have moved their stoves into the streets, and constructed all conceivable kinds of little kitchens or have built ovens in such a way as to cause one to realize that Yankee ingenuity has not perished by being transported to the Pacific Coast. It is impossible at the present time to give any adequate conception of the total loss. Neither is it possible to give any reasonable estimate of the number of deaths. The number, however, will be much smaller than it was first expected, because the majority were enabled to escape before the fire overtook them, though many perished in collapsed buildings. The centre of the earthquake was in the Mission District, where there was a subsidence of the land some ten feet in one place, and a hotel four stories high apparently went three stories under ground. Many lost their lives in this structure.

The Methodist Episcopal Church has suffered serious damage, from Eureka, over two hundred miles north of the city,

Japanese and Chinese churches and schools, Swedish Church, Danish Church, Finnish Church, and Oriental Home. The only building among the foreign-speaking population which escaped the fire was the Japanese Home and School for Women.

A committee called together by Rev. W. S. Matthew, presiding elder of San Francisco District, has estimated that it will take \$500,000 to place Methodism within the city in suitable condition for the work which it has to do. A request has been made to the Board of Bishops to appeal to the Methodist Church at large for this sum. One hundred thousand dollars will be required to assist the churches outside of the city of San Francisco. This assistance is very necessary, for not only have we lost our church buildings, but the people have lost their homes and their incomes. In the Howard St. Church there are but five families whose homes were not entirely destroyed, and it will be a serious problem even to provide in a very meagre way for the continuing of services in our churches, or in rented halls, for the next six months. We are glad to say that, as far as we have been able to learn, not a single Methodist was killed during the earthquake and fire. The great Young Men's

ing, great depressions and irregularities of the surface were in evidence at every step. The whole front was still trembling, partly no doubt from the pumping, pushing tugs and roar of the fire all along the front, and partly from the vibration of the earthquake, which had not fully subsided.

The wildest confusion prevailed among people crowding to get on the boat. Neither did the police, nor any one we could find, know any possible way to get to Eighth and Market Street, the location of the Book Concern. The heat and smoke were simply suffocating. Finally we met a friend who had just made his way down Harrison Street and crept along the wharf to the ferry building. He thought the route still possible. We dodged along the wharf to Howard Street and out through the burning lumber yards to Folsom and out Folsom to Second, where we saw the ruins of old Howard Street Church. Then we worked our way in and out along Harrison, Folsom, Third, Fourth, Fifth to Ninth Street, before we could reach Market. It required two hours to work our way through this distance. This, as all know, is the heart of the "submerged tenth" of San Francisco. Here was the final and awful product of the saloon.

The flames and smoke had already announced the final doom of the crushed and broken houses where these thousands of poor victims had been living. The people had all left their houses and gone into the streets. The young, able bodied fellows were fighting the fire. The old people, the sick people, in the midst of their bundles of bedding and belongings, had with much effort gotten out of the ruins into the street. They were sitting in old rocking chairs, on trunks, and watching over swarms of children who played about the ruins in the shadow of the curling smoke and leaping flames. The saloons — and they were legion — were open and abandoned, and all the people who could get at the liquors were drinking. We personally saw not less than a dozen men lying dead drunk on the sidewalk, and it is no exaggeration to say that there were thousands of drunken people in that city on that fatal day. How many of these people perished will probably never be known. It is our belief that hundreds of them perished in the flames and hundreds of them, and probably thousands, perished under the falling buildings.

There is a horror that utterly paralyzes the sense of danger. In an awful hour those who are still sensitive to moral conditions and feel moral obligations are pale with dread and fear, but there is a contingency, sad to say a large contingency, that glory in the havoc of dissolution and destruction. One's soul sank in despair of mankind when these moral reprobates, drinking, cursing, leering, defying all sense of decency, staggered about among the women and children. It was like another world. All the look of living personality had gone out of the faces of these poor, sorrow-stricken people. They sat dumb, stoic, motionless, emotionless; they were like pieces of statuary; they did not appeal for help; they knew there was no help. The eye was glazed as in death. Death had come. It was not fear, not the sense of fear, not dread, but a form of death. All the functions beyond mechanical breathing had ceased. These poor creatures sat, cold, stiff and impersonal, as if in a dream from which they expected to awake and find themselves in another reality. The sight can never be forgotten. The impression is something beyond description to have people look at you full in the face and question their senses at the same moment. The awful transformation which horror works brings you into another world.

It is not necessary to mention the curious things dazed people will do in trying to save their effects. Some will carry crayon pictures instead of blankets. Women with superhuman strength will carry a great mattress for two or three blocks. Millionaires with abandoned baby carriages will be seen dragging their effects from the hotel to some park or open ground in the city. Hundreds of the wealthiest people in San Francisco slept in the parks and in the vacant lots. Money would not buy a loaf of bread nor a drink of water. There were many deeds of noble heroism and self-sacrifice.

The great City Hall is in ruins, also the famous Palace Hotel, St. Francis Hotel, the Emporium, the Cail building, the Examiner building, Puelian building, Occidental Hotel, the Chamber of Commerce, and the Mills building — all in ruins.



ST. DUNSTAN APARTMENT HOUSE

to Salinas, about one hundred miles south. The church at Santa Clara was completely wrecked by the earthquake. First Church, San José, has been so damaged that it will have to be torn down and rebuilt. Other churches out of the city were damaged more or less, some very seriously. In the city of San Francisco three of our largest English-speaking churches were destroyed by fire: First Church, Rev. J. B. Chenoweth, pastor; Central Church, Rev. G. W. White, pastor; Howard Street, Rev. A. C. Bane, pastor. Hamilton Church was so damaged that it has been condemned, and will have to be torn down. Grace Church will require about \$5,000 to put it in repair. The college buildings at College Park were damaged to the extent of \$10,000. Two of the German churches in this city — the Broadway and Folsom Street Methodist Episcopal Churches — were burned by fire, as were also the

Christian Association building, which cost about \$400,000, was completely destroyed. The only thing left was the cornerstone, which stands amidst the ruins with the inscription legible to all: "The foundation of God standeth sure."

San Francisco, Cal.

In the Burning City

From California Christian Advocate.

We reached San Francisco about 8:40 that morning. The ferry boats were crowded with people going to the city, anxious to know the fate of their business and particularly of their friends and employees. The ferry boats leaving San Francisco were also crowded with fleeing multitudes. The boat we passed in the bay was packed even to standing room. The passengers in wild despair shouted and signaled to the passengers on our boat to go back. The ferry tower was still standing; the clock had stopped at 5:13. The flag-pole was leaning far to one side, great gaping crevasses opened in the asphalt and concrete in front of the build-

GROWING OLD AND KEEPING YOUNG

REV. THEODORE L. CUYLER, D. D.

SINCE the time when Cicero wrote his immortal treatise on Old Age, innumerable screeds have been written on this venerable topic; but as it is an experimental matter, there is always room for another one's experience. Some people regard old age as a disgrace, and practice various devices to conceal it. Their wigs and other *simulacra* wear out and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness. That old age is an incurable malady is only partially true, for some vigorous persons pass fourscore years without ever having caught it, or they have it so lightly that nobody suspects them. "Old" is a relative term, after all. I have known people who were pitifully old at fifty; and when I met that swift-footed Christian, the late William E. Dodge (senior), at the age of seventy-five, with the brisk gait of a boy and with scarcely a gray hair on his head, I said to him: "You are one of the youngest men in New York."

How to keep young — that is the problem; and it is a vitally important problem, for it really means how to make the most of life, and to bring in the largest revenue of service to the Master. Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist, Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five, and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted.

On the other hand, one of the most atrocious of crimes is that committed by some parents, who not only shorten their own days, but make life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with, there are several methods to ward off the infirmities of a premature old age. The first and most important is to *keep the Commandments*.

Our Creator has written certain laws on our mortal bodies — laws as irrepealable as those written on the stone tables of Sinai, laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws, or even by neglecting them, is an unpardonable sin. There are suicides in Christian churches — yes, in some Christian pulpits! Rigid care as to a digestible diet does not mean fussiness. It means a clear head, clean blood, and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating, and little or no physical exercise are a short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathaniel Emmons, who was vigorous at ninety-four, used to say: "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple — whatever harms more than it helps, let it alone! Willful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. Insomnia is worse than any of the plagues of Egypt; it kills a man or woman by inches. How much sleep is absolutely necessary to bodily vigor must be left to nature; she will tell you if you don't fool with her. "Burning the midnight oil" commonly means burning out your life before your time. Morning is the time for work; one hour before noon is worth five after sunset. When a man who has as much strain on his brain and on his nervous sensibilities as most ministers have goes to his bedroom, he should school himself to the habit of dismissing all thought about outside matters. If he has difficulty in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-worked business men and to care-laden wives as it is to ministers or to brain-workers in any profession. That wonderful physical and mental phenomenon, Mr. Gladstone, once told me that he had made it a rule to lock every affair of state and every other worry outside of his bedroom door. To this excellent rule he attributed his sound sleep, and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one: "When you slape, pay attention to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I mainly owe over sixty years of steady ministerial work.

To keep young, every man and woman should endeavor to graduate their labors according to their age. After threescore and ten, lighten up the loads. It is *over-work* that wears out life, just as it is the driving of a horse after he is *tired* that hurts him and shortens his days. But while excess of labor is injurious to the old, an entire cessation of labor may be still worse. A workless life is apt to be a worthless life. If a minister lays off the burdens of the pastorate, let him keep his tools sharp by a ministry-at-large with tongue and pen. When a merchant or tradesman retires from business for himself, let him serve the public, or aid Christ's cause by enlisting in enterprises of philanthropy.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander, of Princeton Theological Seminary, kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow-disciples whose life-clock has struck threescore and ten:

"O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth! May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion, and of Thy faithfulness

in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it! Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ!"

This beautiful petition flooded his closing years with sweet peace, and a strength unbroken to the last.

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly magnified, and gains are not rightly appreciated. While we cherish and cling to many of the things that are old, and are the better for having been well tested, let us not seek to put our eyes in the past. Keep step with the times; keep sympathy with young hearts; keep in touch with every newborn enterprise of charity, and in line with the marchings of God's providence. Ten minutes of chat or play with a grandchild may refresh you more than an hour spent with an old companion, or over an old book.

Above all, keep your hearts in the love of God, and walk in the sunshine of Christ's countenance. Our "Indian Summer" ought to be about the most golden period of a life consecrated to Him who bought us with His precious blood.

"Eye hath not seen, tongue hath not told,
Ear hath not heard it sung,
How buoyant and fresh, though it seems
to grow old,
Is a heart forever young."

Brooklyn, N. Y.

BOSTON LETTER

A. REMINGTON.

STIRRINGS-UP of the moral sense of the public continue, both in Nation and State. President Roosevelt's special message on the Standard Oil situation suffices to drive further home into the popular conviction the demonstration that there are large accumulations of wealth without rendering the equivalent in service to men, coupled with the presumption that the accumulation was made in defiance of the laws of the land, as well as the laws of morals. In State affairs the disclosures of the means employed at the legislature for the perpetuation of wickedness, only reinforce the conviction consequent upon the national situation. Every day the lesson is emphasized that in a government by the people the government will not run itself and that the old idea of keeping the government as far as possible from the people, giving them as infrequent opportunities as possible to have a say about their public servants and what they shall do, is on a par with the folly of the man who would refuse to employ a physician because to do so would interfere with the quiet and seductive course of the disease which was destroying his life.

Gamblers, rendered desperate by the prospect that a law would be passed to prevent their gambling, have proceeded to make matters worse, if we are to accept testimony which is to be accepted as true, by trying to hire members of the legislature to defeat the threatened legislation. The bill aimed at them was the so-called "bucket shop" bill, whose purpose was to stop the business of stock-gambling. It was so drawn that it would have hit the gamblers, whether on the stock exchange or in the bucket shops. But the gamblers,

desperately trying to make the most of every possible foothold, raised the cry that this was designed to let out the big rascals while catching the little ones. Affirmation of the opposite may have saved a few votes for the bill, but not enough to prevent the defeat of the bill by a large majority. It was a queer fight. Amendments were offered numerously under the plea of being friendly, to perfect the bill. Protest was made by the friends of the bill, but they were voted down. Then, when the alleged "friends" of a better bill had got it amended to suit them, they turned around and killed the bill, and then, the next day, they refused to reconsider, though its real friends agreed to accept the amendments in order to save something out of the wreck. Not before this session has such pressure been exerted against any bill. It was a gamblers' fight for life, and they won. At this moment it is impossible to say what will be the result of the proceedings against bribery, but there is good reason to believe that crime was one of the factors in the defeat of the bill.

The Midnight Liquor Bill

Temperance people have a keen interest in the midnight liquor bill. Their leaders have been so treated by Governor Guild that they feel that they cannot oppose his bill to permit midnight selling for Boston alone. So, though there has been great wrath on the part of the liquor men who wanted other cities included, yet the Governor never wanted any city but Boston given the right, Boston men do not want any other city included, the temperance people will not consent to giving the right to any other city, and consequently there is a combination which has given the Governor great strength. Yet it remains that the real moral objection to extending the time in Boston is just as great as ever. Mr. Allen, of Brockton, is as fully justified in dissenting from the report of the new bill as from the old one. The horrors of the Shakespeare Inn, which Mr. Luce portrayed so vividly to the House in the debate against the first bill, will be just as horrible under the new bill. Really, there is no reason why any one who objected to the bill on moral grounds in the first instance should yield his opposition. But politics cuts a figure and votes have been changed. Now it goes to the people.

Against a Smoking Minister

Ministers who smoke, and those who do not, as well as laymen who are attacking the habit and those who are trying to justify it in ministers, will note that the strong Congregational Church of Auburndale has just refused to extend a call to a talented young minister after a discussion turning almost entirely upon his admitted indulgence in smoking. It being made clear beyond a reasonable doubt that he desired to continue the habit, a vote which would probably have been strongly in his favor was turned to an actual majority against him. Able efforts were made to minimize the force of the objection. Distinguished doctors of divinity were quoted to the effect that it would be wise to extend a call, and that it would be a mistake to give decisive weight to the objection. Representations were made of the unenviable position in which the church would place itself. Palliatives were applied in full quantity, but the sense of the church was positive. To the credit of the young people, the boys not old enough to vote, but who were church members, it is to be said that the minister's attitude toward smoking changed their attitude toward him. Now comes the question whether such aggressive action as this will make any impression upon the ministerial mind, and whether the laymen's op-

position to the habit will be braced up by this victory it has won. It is to be noted that the disposition to regard the habit as trivial and easily excused was voted down by those who regarded it as of serious importance, and it is also to be noted that the familiar citation of the name of Phillips Brooks on the side of the smokers was repeated in this case until it is a fair question whether he ever saved as many souls as he has made smokers of young men.

Peace Day in the Schools

Never before has there been such a widespread effort as this year to secure the observance of Peace Day in the public schools all over the United States. May 18, the anniversary of The Hague Conference which established the International Court of Arbitration, henceforth has a meaning which attaches to no other day in the entire calendar, and it is a meaning with which it is proposed to make the children of the United States familiar until they shall have enthusiasm for better things than guns and battles with the glare of military glory and the curse of military despotism and rotten morals. Efforts are being made by the American Peace Society to secure widespread recognition of the day, and they promise to meet with marked success. Suggestive programs for the observance of the day have been prepared. Prominent among the features are historical accounts of the origin and accomplishment of The Hague Conference and what has been done for international arbitration, especially by the United States. Patriotic poems, in the broadest sense of patriotism, are interspersed, and the day may prove to be fully as valuable for the development of the best sentiment of our young people as the glorious Fourth itself.

Moral Issues

It seems as if moral issues were thick at the seat of the organic activity of the people this year, and this fact illustrates how morality, dishonesty, and a low standard of commercial and social morals will crop out at the State House. Conversely, it is fair to argue that if there is such a development at the State House, there is a prevalence among the people as a whole of the vices which are displayed where the organic life of the people manifests itself. It is high time for our ministers to give us some sound sense on straight, old fashioned honesty, industry and temperance, and a little less about the higher criticism (as far as that criticism is a mere exploiting of theories apart from the true gospel of eternal life), and see if there cannot be some genuine progress toward a higher condition of morality and religion. It is time, judging by the tendency of the last few years, for some ministers with backbones to see if something cannot be done to stop Sunday golf, base-ball and other amusements, and prevent the day from degenerating into a mere holiday.

Personal

It transpires that one minister of this class referred to is Elwood Worcester, successor of Leighton Parks at Emmanuel Church (Episcopal) on the Back Bay. He is reported to have defended wealth and activity, but to demand that wealth and activity be devoted to their highest use.

Mrs. Lucia Ames Mead is the author of a new pamphlet, published by Ginn & Co., on "Patriotism and the New Internationalism," which deserves wide circulation for its optimistic outlook upon the progress of the nations upward to a higher standard of world action in unison, and for its teachings for the benefit of children in the public schools.

Ex-Gov. John L. Bates has been before the public recently in the rôle of special commissioner, with two others, to recodify the insurance laws of the commonwealth. The place was given by appointment of Governor Guild. The ex-governor is devoting himself to his law practice, and has given up politics for the present. It remains to be seen what will happen when the reaction comes from the uprising which defeated him for his expected third term.

Boston, May 8.

JOHN COWGILL'S DEGREES *

T. HENRY RANNS.

JOHN COWGILL was a quaint old Yorkshire Methodist. He had often been heard to say that he had had no "education." His had been a very rough but a far from uneventful life. As a lad at home he had known little or nothing of the joys or comforts of home life. Both his father and mother had worked in the mill — his father as an overseer and his mother as a weaver. They had been happy and comfortable at the commencement of their married life, in one of the manufacturing towns of the West Riding. Then came the great strike and lockout, and it was at this period that John made his entrance into life. In the time of narrowness and semi-starvation that followed, the little home was almost denuded to provide the necessities of life, and, what was worse for the future of that home and the lad who had entered it at the commencement of its decay, John's father, in his period of idleness as one of the unemployed, had fallen in with a set of good-for-nothing fellows, who taught him, what it had been better for him and his home and family he had never learned, how to drown his cares and sorrows with convivial companions at the brightly-lit public house. The habits acquired clung to him through life, and he found a drunkard's grave. Those who knew John's history were not surprised to hear him in after years in class-meeting and in band meeting speak somewhat on this wise: "They talk about how a chap he bin 'brought up.' I tell ye, friends, I never wor 'brought up,' I wor just lugged [dragged] up bi tair o' mi 'ead."

Through the force of his father's example, and perhaps the squalor of the home he entered, John, when he was old enough, for a number of years followed in his father's steps. He became notorious for his drinking habits and escapades, until he had got well into married life. His home, if such it could be called, was at this time devoid of comfort, and very often of even the necessities of life; his poor drudge of a wife managing with almost superhuman effort to keep a roof over their heads and find bread for their very often well-nigh starving children. And then to the surprise of everybody and to the astonishment of his mates, John was converted at a small Wesleyan mission room. St. Paul's great change on the way to Damascus could hardly have been more sudden or caused more wonder and astonishment to all who knew him than did the conversion of John Cowgill to all who had the slightest acquaintance with him. It was the talk of the "Ministers' Fraternal." At afternoon tea it formed the topic of the ladies of the district over their tea cups. The loafers at the street corners and the frequenters of the tap-rooms could talk about nothing else. It was so sudden, so unexpected.

John had been the "oracle" of many a bar-parlor, and when discussing the weigh-

* This episode is founded on fact, only the names being changed.

ty affairs of the nation over his pot of beer, his boon companions had often said to him, "Why, John, tha owt to be in Parliament!" After his great change John still continued to be a talker, but his theme was now the more weighty matter of sin and the amazing love of God. When talking of his conversion he would say: "Ay, I can 'ardly believe it. I can 'ardly believe it! But it's true! Praise God, it's true!" John used to speak a good deal in the open air at first, and then at the cottage meetings; afterwards, with a good deal of wrestling with Wesley's Sermons and the Second Catechism, he managed to pass his local preacher's examination and took his place upon the plan. Wherever he went he was a great favorite. His expressions were so quaint and yet so forceful, so original and yet so full of power. Other circuits were glad of a visit from him, and for special occasions in small places he became exceedingly popular.

The friends at Wibsey needed a special preacher, and one of the officials of that little cause, meeting John one day, asked him if he would take the services. "Ay," said John, "I'll come." Then said the steward: "How would you like to be announced?" "Oh! say that John Cowgill, B. A. and M. A., will preach." The steward stared, but knowing John's quaint humor, said nothing, and had the bills duly printed and the announcement made as John desired.

The folks at Wibsey were more than astonished to find that at the little Wesleyan Chapel a man who was both B. A. and M. A. was coming to preach. This was John's first visit to Wibsey, and not knowing him they expected to find some great scholar in the pulpit of the little chapel when the day arrived. Such a thing as a visit from a man of such learning had never been known in the village before, and they almost filled the chapel at the morning service to see the wonderful man with all these letters at the end of his name who had deigned to come and preach to them.

I must now let John himself take up the story as he told it with a beaming face in the class-meeting the following week.

"Ye'll have heard," he said, "as 'ow I were preachin' at Wibsey last Sunda'. Well, they did as I told 'em, and on't bill it wur announced that John Cowgill, B. A. and M. A., would preach. When I got theere ont' Sunda' mornin', chapel were nearly full and every eye wur agog to see what sort of a chap it wur what had gotten a B. A. and a M. A. and had come to preach to 'em. Well, when I got up int' pulpit there were a smile went all round, an' when I got to t' lesson it got bigger, becos y'see I stumbled at some o't big words, and then they knew as I worn't a B. A. and a M. A. same as they wur thinking on. Well, when I came to t' sermon, I says to 'em: "Y've seen by the bills, friends, as 'ow I'm a B. A. and a M. A. an' by now yer all wunnering what it means. Let me say at once that I'm nut sailin' under false colors, so just ye listen to my explanation. It wur on December 5th, in the evening, in the year 1876, that I took my first degree. They do tell me that there is a Jesus College at Oxford, or else it will be at Cambridge, it must be twon or t'other. Well, it wur at Jesus College ut I got my first degree, for on December 5th, in the year 1876, I were 'Born Again!' Well, I hedn't had that degree long afore I took second, becos y'see I hedn't been Born Again long afore I was 'Marvelously Altered,' and everything about me was Marvelously Altered, and my home wur Marvelously Altered, an' if anybody don't believe what I'm saying, let 'em ask my wife and she'll tell 'em whether John Cow-

gill isn't both B. A. and M. A.' They'd gi'en up their laughin' bi now, ye know," he said to his classmates, "and so I went on to talk to 'em a bit on that text what says, 'Except a man be born again, he cannot see the kingdom of God.' They came int' mornin' to see what sort of a chap I was, but they filled t' place at night to hear what I had to say, and there wur ten or a dozen of 'em who didn't go away agen wi'out takin' ther first degree and being Born Again."

So did old John Cowgill justify his right to what must ever be recognized as true Methodist degrees. — *Methodist Times.*

A CINCINNATI NEWS-LETTER

"TTAGSAW."

GO V. JOHN M. PATTISON is the most happily disappointing man who has lately climbed above the horizon to universal view. Men said the thorough paced, church-going temperance advocate could never be elected. But when the polls closed, all political prognostications had been knocked into a cocked hat. Next it was said that, having overtaxed himself in the strenuous campaign, he would die without drinking the mead of his phenomenal victory. But all pathological prophets, lay and professional, to the contrary, he will live and govern the commonwealth for a longer term than any of his predecessors and possibly than any of his successors. This is by the grace of a recent constitutional amendment. The secret of election and recovery lies in the peremptory will of this phenomenally condensed man. Well may Disraeli say: "Destiny is our will." When a country boy Pattison willed to own the finest house then (or now) standing in Clermont County. He owns it. He willed to be president of the greatest insurance company in the State. He is president. He willed to be governor. We have the sequel. Whatever may come or go, he will always have the consciousness of having defined his position in a clean, concise, courageous manner. He did not have one set of principles for the campaign and another for the church. In spite of this — perhaps on account of it — he is the first Democratic governor elected in Ohio in sixteen years, and had the largest majority ever given a Democratic candidate for governor.

He has said some plain things worth remembering; for example: "I have got enough to do to try and be a good governor of Ohio." On declining a gift: "I do not believe in presents of any kind to officials." "My administration will be free from graft, corruption and machine politics." "I will govern the State for the people of Ohio." While this is writing the Governor is sitting on a sunny veranda of our Christ Hospital, determining the appointments he is to make in the interim. Soon his foot will press the soil of his native Clermont, and then he will get well.

Touching the recent second-century celebration of Benjamin Franklin, your correspondent lunched yesterday with a collateral descendant of the immortal printer — a great, great grandnephew, whose modesty forbids use of his name in this connection. It is enough to say that he is in every respect worthy of his illustrious relative. "Poor Richard" would have reason to admire his nephew's thrift and industry, which has shown itself in the organization of the highly successful and widely known company of which he is president. Benjamin Franklin presented to his brother John's bride an elaborate and specially marked set of china, the tacit understanding being that it was to be equally divided

and apportioned among the female descendants. Great have been the vicissitudes and wide the parting of that historic ware. Some pieces have been subjected to the recent "quaking" on the Pacific Coast. Through failure of female issue there has of late been a steady gathering in of the scattered pieces, until the set is held by only three descendants. In all probability all will come into possession of the daughter of the gentleman before mentioned. In that case the city of Boston may someday be enriched with this souvenir of her most distinguished son, but not until it has rested a while in Ohio, where the admiration of Franklin is shown in the fact that there are nineteen towns and villages named for him.

Deep sympathy with Harvard is felt in these parts in the loss of that distinguished member of her faculty, Nathaniel Southgate Shaler, for Newport, Kentucky, was his birthplace, and the home of his boyhood still stands at 41 East Third Street. Here his father, Dr. Nathaniel B. Shaler, in his day the best known practitioner of the old school, lived and guided and guarded the mental growth of his precocious son. The father showed the fine courage, during the awful scourge of cholera in the year 1849, which his distinguished son afterwards showed in the Civil War and in his daring scientific exploits. The fine old residence is still in the family, being occupied by Dr. Shaler Berry, a Harvard graduate in the third generation. Out of this very door the late dean of Lawrence went one day when scarcely twenty years old, burning with patriotism, to enlist the battery that afterwards bore his name and for the equipment of which his patriotic mother paid from her private purse. Professor Shaler's sister is the wife of Hon. Albert S. Berry, for several terms congressman from this district, and now judge of the circuit court. "Southgate," a beautiful and rapidly growing suburb of Newport, is laid out upon the estate of the late professor, and there the Methodist Episcopal Church proposes to erect a memorial chapel.

Special interest will be felt in Boston and vicinity in the election of Dr. Wilbur P. Thirkield to the presidency of Howard University at Washington, D. C., for his accomplished wife is the daughter of the late Bishop Gilbert Haven. Dr. Thirkield cannot well signify his acceptance until he is released by the board of managers of the Freedmen's Aid and Southern Education Society, of which he has been corresponding secretary for six years. The fitness of this election is recognized by all. It is of the nature of civil service. Dr. Thirkield has given twenty-five years to the education of the negro, and may well be deemed a specialist. He brought to his new sphere superior executive ability. He will have a faculty of ninety, a student corps of one thousand. The campus and buildings are valued at \$1,000,000. Government appropriates \$50,000 per annum. The board of trustees is a distinguished body, containing, as it does, Hon. Jos. F. Choate, Judge Barnard of the Superior Court, Senator Allison, Hon. E. A. Hitchcock, secretary of the Interior, and many others. What Dr. Thirkield accomplished in the founding and development of Gammon Theological Seminary, his brief but energetic career in the secretaryship of the Epworth League, and his longer term in the Freedmen's Aid Society, during which it has made phenomenal gains, needs no reciting here. At the same time that his admiring friends wish him success they are morally certain he will have it, and in his honoring the church is honored.

TROY CONFERENCE LETTER

'MOHAWK.'

THIS is "Mohawk's" first letter to the readers of ZION'S HERALD. He will waste no time, however, on preliminaries, but will proceed at once to say that Troy Conference has a strong liking for Saratoga. The session held last month was the thirteenth to convene in that beautiful town since the organization of the Conference in 1833, and the tenth since 1880. An abundance of comfortable boarding-houses, a commodious church building perfectly adapted to all the demands of the Conference session, a tonic atmosphere charged with the fragrance of the pine, health-giving waters, and many other



REV. FRED L. DECKER
Presiding Elder Saratoga District

natural attractions, make the ministers and the laymen feel that "Saratoga is the place for the Conference session every year."

And, by the-way, "Mohawk" notices that the laymen are coming to Conference in increasingly large numbers with every Conference session—not to meddle with the appointments and make unreasonable demands upon the Bishop and his cabinet, but to eat and drink (mineral water, of course) together, and to devise plans of their own for doing their part of the work of the kingdom. Troy Conference is justly proud of its Laymen's Association, of which the genial and generous Charles Gibson, of Albany, is president. At the banquet of the association held during the recent Conference week, Dr. George Elliott, of Detroit, gave one of his great addresses, telling the brethren not to be afraid of new methods, and not to deplore the apparent failure of old methods so long as the heart of the church remains loyal to the demands of spiritual religion. He even intimated that Mr. Wesley was a progressive man, and that if he were here now he would not do some things as he did them when he was here before. This vigorous Laymen's Association says that the debts on the churches throughout the Conference must be paid, and that the association will materially aid in making such liquidation possible.

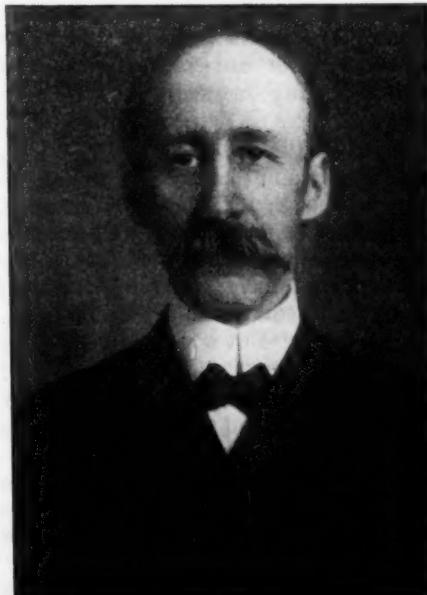
Of course we all fell in love with Bishop Moore. That is what everybody who gets acquainted with him does. Generous, brotherly, unconventional, approachable, great in the pulpit, efficient as a presiding officer, he won us all. To be sure, he did not

do all that some church committees and some ministers were tempted to demand; but what is a Bishop for, anyhow, but, among other things, to keep some people from having their own way?

The interest of the Conference centred largely this year in the appointment of three new presiding elders—I. D. Van Valkenburg, of First Church, Amsterdam, to succeed E. P. Stevens on Albany District; Fred L. Decker, of Saratoga Springs, to succeed W. H. Hughes on Saratoga District; and Eugene Wiseman, of Grace Church, Troy, to succeed D. W. Gates on Troy District. The retiring presiding elders are men of great efficiency, and have set a somewhat difficult pace for their successors; but the new men themselves are men of experience and ability, and no one expects them to fail. It was said of one of them that he was rather young for so difficult and important a place, but his comparative youthfulness is something from which he will recover if he lives long enough. It is an amusing fact that every member of the present cabinet, as now constituted, is either quite or nearly baldheaded—on the outside. But this will probably not interfere with the efficiency of the work of these men, nor with their cordial treatment of their brethren.

The Bishop, who was accompanied by his wife and daughter, was entertained by the hospitable Dr. Strong in his spacious home, where the sessions of the cabinet were held. In fact, the famous Strong Sanitarium, adjoining the Doctor's residence, is always Conference headquarters, and all visitors find here such a cordial greeting and such delightful associations that they want to come again.

We had some great preachers and anniversary speakers this year—Drs. Elliott, Curtis, Tyndall, Buckley, Kavanagh, Day, Randall, Boswell, Thirkield, Taylor, Galbraith, and Mr. S. Earl Taylor; and these men edified us, and enthused us, until we did not know which was the biggest thing in Methodism—Syracuse University,



REV. I. D. VAN VALKENBURG
Presiding Elder Albany District

ZION'S HERALD, the *Christian Advocate*, Drew Seminary, the Brooklyn Hospital, or one of the great benevolent societies of the church.

"Mohawk" would like to suggest, however, that some of our General Conference

representatives purchase some kind of a condensing apparatus, and use it on the material which they purpose to bring to us. Would it not be well for their hearers if they were to cease telling where, and under what circumstances, they were converted, say less about their own domestic affairs, and give us a studied discussion of some great theme that concerns their work and ours? Some of them do this, but not all of them.

The ministers' wives banqueted by themselves one evening during the Conference session, and, after discussing a very elaborate menu, we are informed that they proceeded to tell one another how they managed their respective husbands, and



REV. EUGENE WISEMAN
Presiding Elder Troy District

what they thought were the best methods for correcting ministerial faults.

When "Mohawk" writes you next time, he may tell something about Troy Conference territory, and something about how our heroic men are succeeding in the pastorate, which, after all, is the greatest place in Methodism, in spite of the charms of editorships, the episcopacy, secretariats, presiding elderships, or any other form of honor and responsibility which the church has to confer upon her servants.

Cumbered About Much Serving

MANY ministers should be named "Martha," because they are cumbered about much serving, and seem to have no appreciation of "the better part." They move heaven and earth to get a new church carpet, exhaust the women and disturb the serenity of the men, but it seldom occurs to them that if they will only show the way to eternal life, and make it worth while to get there, the people will make the walking easy! We always had a very high regard for "Martha." She has added greatly to our comfort, our peace of mind, and helped to make our modicum of efficiency efficient; but if we were all Marthas, there were none for Martha to serve! And we have noted how the minister, in his attempts at practical service, is quite as apt to be in the way as the man in the kitchen! The life is more than meat, and the church is more than fairs, and suppers, and amateur dramatics. A cash balance at the end of the year does not always count for church success.—*Universalist Leader*.

THE FAMILY DEPARTMENT

THE ROBIN AND THE CROW

REV. ALFRED J. HOUGH.

The spring's first Robin in our maple
swung,
And as the branch swayed to and fro, he
sung.
With all the hills around him brown and
bare,
As though the world had never looked so
fair.

And not a single hint of pain or wrong
Was in the measures of that Robin's
song;
He sang as if beneath the fairest skies
And in the fragrant groves of Paradise.

Just then a Crow, black-winged as any
night,
Crossed over from the mountains in swift
flight.
Had he a song? Why hint at such a
thing?
Has anybody heard an old Crow sing?

No, he did nothing else but scold and
scold,
And cawed as though he had a dreadful
cold.
The winds were rough, he said, the sky
was dark,
He wished his mother had stayed in the
ark.

And as toward the maple tree he sped,
"Good morning, Mr. Crow," the Robin
said;
"I'm glad to see you, I've been gone so
long,
I thought you'd like to hear again my
song."

"The Spring is coming now across the
hills
To wake the flowers from sleep, and start
the rills
Away with melody all through the land,
Then Summer will come next! Won't it
be grand?"

"Caw!" said the Crow, "a bird that leaves
the South
Where everything is dropped into its
mouth,
And comes up North, where all the fields
are bare,
No grubs, no worms, and nothing any-
where,

"And stands up in a maple tree to sing,
And tell the simple people that it's spring,
Why, that's the queerest thing I ever
heard—
Caw! Caw! you are a very foolish bird!"

And on he flew, a black cloud in the air,
His discontented "caw" heard every-
where.
Then Robin laughed and shook his wings
in play,
And simply said: "Crows always talk
that way."

I'd rather be a robin, wouldn't you?
And see the old world always fresh and
new,
Sing a brave song to gladden people's
hearts,
Than be a cawing crow all out of sorts?

We can ourselves, through all the ways
we pass,
See barren fields, or flowers among the
grass.
For all this world, and heaven itself, will
be
The color of the eyes through which we
see.

Groton, Vt.

— Elijah said on Mt. Carmel: "Fill four barrels with water and pour it on the burnt sacrifice and on the wood." Few of us have faith like this! We are not so sure of God that we dare to pile difficulties in His way. We all try our best to make it easy for Him to help us. Yet what Elijah had, we, too, may have, by prayer and fasting.—Rev. F. B. Meyer.

The Worry Diary

SIDNEY DAYRE.

"WORRY, worry, worry! Janet,
you surely have on your worry
cap today."

"Oh, dear!" sighed Janet.

"Why, what can be the trouble?
Have you received a letter telling you
that some friend is ill or dead? Business
trouble come to your father? Any of the
children sprained an ankle or broken an
arm?"

"Oh, none of those, Aunt Rachel," said
Janet, with a laugh.

"Well, the sun seems to shine, birds
sing, and flowers bloom just as they did
yesterday; and we have fair reason for
believing they will keep on doing so."

"My worries are little ones; but some-
how they seem to worry all the same."

"What are they just now?"

"I am afraid the trimming won't go
around my dress. Then Rover scratched
up some choice seeds in the garden. I
planted them over, but am afraid they
won't come up. And, worse yet, I'm in
great perplexity about something. I
asked Ella James to take a ride with me
today — all the girls like a ride behind
my pony, and I like to take them — and
now Mrs. Ray sends word to me that a
poor sick girl whom she is helping along,
and whom I promised to take out some
time, can go today."

"I think that might easily be settled."

"I suppose so," said Janet, with an-
other sigh; "but if things would only 'go'
instead of running against each other and
tripping each other up!"

"I am afraid you will have to try liv-
ing in some other world before you get
beyond reach of the worries, my dearie.
And as we hope there is no prospect of
your doing that very soon, are you really
going on cultivating a few ugly wrinkles
in your forehead? I do believe I can see
the beginnings of one now," said Aunt
Rachel, looking critically at the fresh
young face. "And you know that when
the corners of the mouth are drawn down,
it puts out the dimples and makes un-
becoming lines in the cheeks. Indeed, I
think the whole face is affected when one
gives it up to the reflection of a worry."

"I believe I have got into a way of
troubling over small things," said Janet,
thoughtfully. "But what can I do when
worries will worry? I'd like to get out of
the habit, and sometimes make up my
mind that I will, and then the next thing
that comes up I'm just as bad."

"What was it I saw you looking so
hopeless about yesterday?"

"Yesterday? Oh, I don't remember
just now."

"And you really would allow your face
and your spirits to be clouded because of
a happening so trifling as to be forgotten
before twenty-four hours have passed?"

"Oh, I remember now. It was that
tear in my lace waist. But you, you
dear auntie, mended it so beautifully that
no one knew it was there."

"So the worry was over a thing so
easily set right?"

"You make out a pretty bad case
auntie," said Janet, with a smile.

"I think it a bad case, dear, if it is
allowed to go on. Are you going to
persist in a habit which will grow to be
an affliction to those you love? Is it
pleasant for us to see your face clouded,
to hear your fretful tone, all over dis-
agreeables so soon forgotten, or so easily
set right?"

"I'm willing to admit all you say,
Aunt Rachel," said Janet, in a tone of
conviction. "But, you know, some annoyances
come which cannot be remedied."

"Then it becomes us to accept them
cheerfully and patiently. What are we
good for if we must cry out at every
trifling matter that does not please us?"

"There's a good deal to think about in
what you say. I know it is all exactly
so. But — the question is, how to stop
it?"

"Some one says that the best way to
stop a thing is just to stop it. But, Janet,
just for the curiosity of the thing, suppose
you, for a few days, beginning today,
make a list of the things that come up to
worry you, and of their outcome — how
you got rid of them, or made the best of
them."

"I'll do it," said Janet, laughing. "I'll
keep a regular worry diary, and I'll show
it to you."

A month later Janet brought her worry
list to her aunt.

"I think it won't do for me to keep it
up."

"The list?"

"No, the worries. They look so large
when they first catch you, and so small
when you see the other end of them."

The list ran:

"Perplexed what to do when Mrs. Ray
asked me to take out Hester Ward when I
had asked Ella James to go — and I don't
know Ella very well and felt particular
about her. End of it: Ella herself hap-
pened in, carrying some fruit to Hester,
and was so lovely talking about her that
I told her how things were, and she in-
sisted on my taking Hester."

"Angry, cross, and disagreeable because
Emily Gage borrowed my arithmetic in
school, left early, and carried it away with
her. Jack, dear boy, without my knowing
it, gave up a ball game and went all the
way down to Emily's for the book. It was
worth a good deal to know Jack would do
so much for me."

"Annoyed because Jane Sears forgot to
call and take me to the lecture. Later
there was a heavy storm, and I was glad
not to be out."

"Fretted for hours because Jack was out
on the lake in the storm. Thought of all
the good things I have heard about faith
and trust; but it is so easy to trust when
everything is safe and right!"

"Fretted and fumed and scolded because
mother got a shade of ribbon I did not like
for my new dress. Ashamed of it afterwards,
thinking of all Aunt Rachel might
have said, and would surely think, about
a serene spirit living above trifles, and the
bending down an immortal soul to things

so contemptibly small. Got all over it, and will wear the ribbons like an angel; but—why didn't I get over it before I began?

"Scolded little Hetty about something, and forgot what it was before I came to set it down. But she could not forget the scolding, poor little thing!"

"Found today that the seeds I thought Rover had destroyed are coming up."

"In a bad humor all day because Elsie forgot to bring my lace cape home from being cleansed and I wanted to wear it to Helen Ray's reception. Provoking—but I might have made it one of the opportunities Aunt Rachel speaks of for showing a little patience, and I let my opportunity slip."

"Got into a fret over in the city because I couldn't match some lace for Mrs. Barnes. Had to get something else, and when I showed it to her she liked it much better than the other."

"That's enough, Aunt Rachel," said Janet.

"And you think I needn't preach to you any more?" said her aunt, with a smile.

"I don't mind the preaching at all. But I have been doing a little thinking myself, and I believe I know most of what you would say about indulging in a habit which lowers your whole character, inflicts unhappiness upon others, and, really, means a want of faith in God."

"I think you are well able to preach to yourself, dear!"

THE BRIDAL

Last night a pale young Moon was wed
Unto the amorous, eager Sea;
Her maiden veil of mist she wore,
His kingly purple vesture, he.

With her a bridal train of stars
Walked sisterly through shadows dim,
And, master-minstrel of the world,
The great Wind sang the marriage-hymn.

Thus came she down the silent sky
Onto the Sea her faith to plight,
And the grave priest who wedded them
Was ancient, sombre-mantled Night.

—L. M. MONTGOMERY, in *Lippincott's*.

A LITTLE CANDLE

THE first time that Ellen Mayberry entered the dining-room at Mrs. Balcomb's boarding house she was oppressed by a pervading atmosphere of gloom. Ellen was the product of a country life, and she had come to the city straight from a farming community of more than ordinary wealth and culture. Her cheeks had the rose tint of perfect health, her eyes were brave and bright under level brows, and her figure had the grace and erectness of a palm tree.

Ellen was the first girl in her family who had broken loose from old moorings, and, in defiance of traditions, had started out independently on a business career. She had taken a cashier's place, and was ready to accept the limitations of the office and to do the best work of which she was capable during business hours. At home there were circumstances that made it comfortable and possible for Ellen to leave, although there was no positive need for her to earn money, and her father, when she left home, filled her purse and told her that she might rely on him for funds at any time, and that if she grew tired or homesick she knew where to come. The

stirring and somewhat aggressive stepmother, only a year or two older than Ellen, had said nothing. The year the two women had passed under one roof had been a trying experience for both, and Mrs. Mayberry was secretly pleased to see Ellen's departure.

The boarding house was a four-story building, three rooms deep, situated on a side street, and as boarding houses go it was cheerful enough. To a country girl it wore an aspect stiff and formal, and the middle rooms were so sunless that she marveled how any one could endure their darkness. Accustomed as she was to floods of sunlight on every side, the city rooms with windows at either end and blank spaces of wall broken here and there by a door, opening into a dark entry, seemed far from inviting.

The dining-room was extremely neat, and a tidy maid, deft-handed and light-toed, dressed in black, with the orthodox cap and apron, served the guests expeditiously. The guests were the mournful facts to Ellen's amazed comprehension. Women were in the majority, most of them old, most of them in dreary black, and all looking as if they had seen better days or lost dear friends. Two or three gentlemen wore an air of aloofness and detachment that added to the impression of melancholy. Ellen's appearance in a fresh-looking dove-colored gown with white ruching at neck and wrists, had brought a distinct sense of pleasure to her predecessors in the boarding house. One and another regarded with approval the slight, trim figure, so evidently full of health and vigor, and her *vis-a-vis* at the table, who was a dyspeptic, stared with envy as he observed her excellent appetite. Nobody spoke to her, and she was presented to no one, Mrs. Balcomb's rule being to let people make friends for themselves, and Ellen went to her room feeling that she had indeed reached a desert of brick and stone in which she was likely to be very lonely.

Two or three days passed. Mrs. Balcomb tapping at Ellen's door one evening exclaimed with delight as she saw on Ellen's little table a slender vase in which were sprays of English ivy. "They remind me of home," she said.

"Yes," said Ellen, "I am fond of them, but as I am away all day I thought I would ask you whether you would not like to have me bring this vase down and set it on the table between old Miss Rose Ambler and myself. It would look so cheerful, I think."

Mrs. Balcomb laughed. "I suppose Miss Rose does look old to you, child," she said, "but she is far from suspecting it. Yes, take the ivy with you when you go to breakfast and leave it there. It will be very lovely in you to add something to the table."

The ivy was made a subject of conversation at Ellen's end of the table, and before long others joined in, and the unwonted sound of pleasant talk was heard in the usually solemn room. It was on a Sunday morning that Ellen carried the ivy down with her, and she fastened a little bit of it in her coat when she went to church. Coming in at noon, she went to the piano in the big empty parlor, sat down, ran her fingers over the keys, and began to play one of the hymns they had been singing in church. Her voice was a clear contralto, not very well trained, but full of sweet cadences, and she sang

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine.
Now hear me while I pray,
Take all my guilt away,
And may I from this day
Be wholly Thine."

Unconscious of listeners, Ellen continued to sing, going from one familiar hymn to another, and presently she discovered that she was not singing alone. Others had entered the parlor and joined in the strains of praise. When they descended to the basement dining room, they were a group of friends, not an assemblage of indifferent strangers.

As days passed, something new took possession of Mrs. Balcomb's boarding house. Light had rifted the shadows, insensibly as the light does, for one dear child had brought in her little candle and set it where its rays could shine, and it was a little candle burning on the altar of the Lord.—*Christian Intelligencer*.

Wrinkles and Charms

"IT really is so foolish," said the woman of experience, as she made out her list for a luncheon, "to spend so much time on beauty hints, and hair tonics, and massage for wrinkles, and all that, when you know, and I know, and everybody knows, that by the time a woman begins to have wrinkles and needs rejuvenating processes, she has made her place in the world independent of her looks. Here I am, for instance, making out my list, and the one woman I especially want is Mrs. L—, whose face looks like a railroad map, and who hasn't a single first-rate feature. But she is the most popular woman I know, adored by her husband and children, and sought after by everybody. She is a good comrade all through, always up to everything, full of vitality and sympathy and intelligence. That's what has made her wrinkles. She has used her face, and living has put the lines there. Mrs. H—, her neighbor, is absolutely well-preserved—not a wrinkle either in her face or her tailor-made suit. But who wants to invite Mrs. H—? or who cares, except herself, whether she has one wrinkle or twenty? With a girl beauty counts—it is an introduction, a pedestal on which her personality is shown. But when once the personality is known—when the woman has matured and taken her place—she is foolish to think she can hold friends or love by keeping her hair and complexion youthful looking. Of course, being fastidious and well groomed and moderately well dressed is a woman's business at any age. But personality is the test of charm. 'To be or not to be,' not 'to wrinkle or not to wrinkle,' is the essential thing at forty, whatever else it may have been at twenty-five."

A woman revisiting her native town after twenty years, said lately that the most interesting thing there was to see how the girls she used to know had taken their places. "I think a great deal of looks," she confessed, "but the world doesn't seem to, unless other things go along with them; and in that case, when the looks drop off, it's no matter. The women of charm and of importance were none of them a bit better-looking than the rest of us. I remember some of them as rather pretty girls and some as homely ones—certainly not an acknowledged beauty among them. I wonder if most that we say about beauty isn't nonsense, anyway? It's a beginning, and that's all—like getting, by sheer good luck, one fine drive from the tee, and then having to do the rest for one's self. I begin to feel that I've wasted a lot of valuable time fussing over wrinkles, instead of making myself independent of them."

Her words may rouse a responsive echo in some troubled feminine hearts. The loss of beauty is a crisis in many women's lives. But why should it be, after all?

True love, true friendship, true usefulness and attractiveness were never yet held by a single hair, or lost in the furrow of a wrinkle.—PRISCILLA LEONARD, in *Interior*.

HARVEST WITHOUT END

I sowed a seed in the heart of the soil—
It lived and grew, and the harvesting
Was such as I'd sowed in the days of
spring,
And, on through the years, in response to
my toil,
The seed brought forth, in abundant
gain,
A million seeds of the self-same grain.

I sowed a seed in the heart of a friend—
'Twas only a deed, but it kept on grow-
ing;
And down through the years, it has still
been showing
That what'er is sowed shall be reaped
without end.
And the little deed that I did, one day,
Is growing in thousands of souls, I say.

— BENJAMIN KEECH, in *Ram's Horn*.

LIFE IN LUCKNOW -- III

MISS ADA MUDGE.

[Extracts from home letters.]

The Station Meeting

ALL the missionaries and mission-workers get together on the first Monday night of every month to talk over the different parts of the work. There are seven or eight different departments to our work here—(1) Isabella Thoburn College, (2) Reid College, (3) the English Church, (4) the Hindustani Church, (5) Deaconess Home, (6) the Press, (7) report of the preacher in charge about any other work in the city, such as bazaar preaching, city Sunday schools, etc., (8) report of the presiding elder about other district work. We give the program in charge of one department each time, then we conduct whatever business there is, and then we have tea and cake and a social time. The subject this last time was the Reid Christian College. Our college reported last April, and we had a fine program. We all dressed in yellow and white (the college colors), and had the drawing-room decorated in the same fashion; then we sang the college song, and also gave yellow and white refreshments.

A Few of the Girls

One of the new girls this year is Rose Saker. She is an orphan, but has been brought up by eight brothers! We shall have to be especially careful, for if anything happens to her the whole eight—instead of just two parents—will be down on us. They seem to think a good deal of her, and she appears to be a nice girl; which is well, for she is consigned to us till she passes her M. A. The brother who brought her said: "I asked everybody on the way up, all the guards and railroad people, if this was a good school, and they all said it was."

We have three little Hindus in the school now as day scholars. Their father wanted them to be boarders, but we are too crowded to make the special arrangements for them, so he has hired a house near by where their mother lives with them. He wants them to get some of the school life, so they are allowed to stay in the grounds after school hours and take part in the games, as most day scholars are not. I don't wonder that he wished it, for they are such pale, quiet, solemn little zenana-

bred girls, not at all like our real children, and I suppose he has seen the difference. The oldest is sixteen, but she is as small as a child of twelve, and acts like a woman of thirty. The father is an advanced Hindu, high caste, but his family is very conservative, and he has to fight for every innovation. He wants his girls to get "real educations," and if he can keep them unmarried long enough, will have them take their B. A. It seems pitiful to think of this little Lillavati being married. She doesn't look as if she knew what it was to laugh or run, and neither do the two little ones.

We have three other girls now this year who are sisters. They are Eurasians, and their names are Kilda, Tilda, and Zilda David. There were eight girls in this family (one has died), and the names of the others are Hilda, Milda, Rilda, Bilda and Gilda. Zilda was the fourth daughter, and her father gave her the name beginning with Z because he hoped she would be the last; but it was in vain, so he had to tax his brain further. They are in my prayer-meeting, and, in spite of their names, are very nice girls.

Allahabad University Convocation

The Convocation was at 4 P. M., and was held at Muir College. Miss Nichols and the B. A. girls in their caps and gowns sat on the front seat reserved for them, while the rest of us sat a little further back in the seats reserved for ladies. There were only about thirty or forty ladies there, the rest of the body of the hall being occupied by graduates. The Fellows sat at the right and left of the chancellor's desk. None of the men candidates were allowed in the hall; they were just brought in to receive their degrees, and then went out again. At about 4 o'clock the procession of the Fellows came in, with the vice-chancellor, Chieft-Justice Knox, in the rear. The chancellor, who is the lieut.-governor, could not come, so the vice took the chair. He looked as if he had stepped out of a picture-book, in his black velvet jacket and breeches, with lace ruffles at his wrists and neck, and a long red robe edged with white plush, and his silk stockings and buckled slippers. After all the Fellows were seated he rose and said: "I declare Convocation open." Then the principal of Muir College led in some candidates for the M. A. degree and "prayed that they be admitted." Then the vice-chancellor said: "As vice-chancellor of the University of Allahabad I admit you;" then he read the names of each as he handed him his diploma, and said: "I charge you that throughout all your life you walk worthy of the same." Then they went out, and the candidates from the next college came up till all the M. A.s were over. Our girls were the first B. A.s who went up, and there was great applause for them. Then came the men B. A.s, 160 of them. After the B. A.s came the B. Sc.s and then the B. LL.s. The vice-chancellor made a short speech, and declared Convocation closed.

Miss Nichols has just heard from the University that Florence O'Donnell, who took honors this year, stood second in the University. This is the second year in succession that one of our B. A. candidates has stood second. This year, also, one of our Entrance girls stood second in the University—out of a much larger number, of course; and last year one of our Entrance girls stood first.... Miss Singh has been teaching fourteen years, and never yet had a girl fail in her subject, which is philosophy; and they have fearfully hard books.

Isabella Thoburn College.

Couldn't Accommodate Her

A young woman entered a music-store the other day, and said to one of the clerks: "Have you got 'A Heart that Beats for Me?'"

"No, madam, not on seven dollars a week," replied the clerk. — *Harper's Weekly*.

What He Sold Them For

A man approached a stand upon which some questionable looking fowls were offered for sale. "What will you sell them for?" he asked of a shrewd, gray bearded farmer. "I sell them for profits," answered that individual. "Is that so?" answered the customer in feigned surprise. "I'm glad to know they are prophets. I took them for patriarchs." — *Christian Register*.

Merely a Matter of Habit

Mr. Carnegie was the guest of honor at a dinner in Philadelphia, and before its close not a few of the guests noticed that his wine glasses remained untouched. At last, just as the dinner was about to end, one of the more inquisitive persons present said:

"I beg your pardon, Mr. Carnegie, but I notice you have not touched your wine. I did not know you were a total abstainer."

"No?" Mr. Carnegie remarked, with a smile. "Well, you know glasses are used both over and under the nose. I always use mine over." — *N. Y. Times*.

Found the Vest

Little David has always been regarded by his doting relatives as particularly clever. Still, says a writer in the Philadelphia *Ledger*, he rather outdid himself when a rough-looking tramp invaded the yard one afternoon and asked him where his father kept his money.

"It's in his vest in the kitchen," replied David.

A few minutes later the tramp came through the kitchen doorway in a hurry, much battered and torn.

"Smart kid, dat!" he muttered. "Never said a word about de old man bein' inside de vest." — *Youth's Companion*.

Not Afraid, but Ashamed

The late Bishop Peck of the Methodist Episcopal Church, while presiding at a New Hampshire Conference, was entertained by a Mrs. Brown, who had a high reputation as a cook. She was especially famous for her mince pies, and at supper the Bishop, who weighed three hundred pounds, at first declined a second help of mince pie.

"I know some mince pies are indigestible, but mine are quite harmless," said Mrs. Brown. So the Bishop yielded and had a second and then a third helping.

Evening came, and the large church was packed with people. The choir sang, and the preliminary services were well started, but no Bishop. Then two or three went out to look for the absent gentleman.

They found him in Mrs. Brown's, writhing in the agonies of indigestion. One of the ministers said:

"Why, Bishop Peck, you are not afraid to die, are you?"

"No," replied the Bishop, between groans, "I am not afraid to die, but I am ashamed to." — *Denver Times*.

BOYS AND GIRLS

THE SHOWER

MABEL E. HASKELL.

Little Miss Grumble came in with a frown.
 "Oh, dear!" she said, crossly, "I can't go down town!
 I wanted to go the very worst way,
 Now I'll have to stay in the rest of the day."
 No, nothing would do if she couldn't do that.
 She wouldn't play teaparty or trim her doll's hat.
 All auntie's suggestions she met with disdain,
 And only would sulk and look out at the rain.
 The whole afternoon she grumbled away,
 And so of course had a dull, lonesome day.
 Do you think that she chose a good way to do?
 I wouldn't act so, now tell me, would you?

Little Miss Cheerful ran in with a smile.
 "I was," she said, brightly, "going out for awhile.
 Now of course I can't go, but I won't be a goose
 And waste my time fretting, for what is the use?"
 She set out her dolls in a row one by one,
 Played school for awhile and had lots of fun;
 She made Araminta a new, warm red coat;
 She took out her paint book and painted a boat.
 So busy she kept, the whole afternoon went
 Before she supposed it was more than half spent.
 Don't you think that she chose a good way to do?
 I'll always be cheerful, now tell me, won't you?

New Haven, Conn.

THE BOY WHO TALKS TOO MUCH

MANTON MARLOWE.

OF course you are not that kind of a boy. But then you may be, after all, without knowing it. If you are, and the reading of this causes you to talk less, I will have done you a good turn by writing all that I am going to write. Some boys do talk too much. In fact, a great many people do that. I daresay that I do my own self.

Old people are prone to tell us that the young people of our day are altogether "too forward," and that it was not so "in their young days." I suspect that there is some truth in this. I get the impression from reading books about the customs of long ago that children were as a rule taught that they should be seen and not heard, and that boys and girls well along in their teens were expected to come under this rule. They were often chided in no gentle way when their tongues became too nimble. It was only the other day that I heard an old lady say in a tone of regret:

"Young folks are dreadfully forward nowadays. They seem to think that it is us old folks instead of the young people who should be kept in the background. When I was young we were taught to speak only when we were spoken to, and to be mighty polite when we made reply. Seems to me that good manners are out o' the fashion among the young folks nowadays."

I don't think that. I am glad to say that I know a great many boys and girls

whose manners are above reproach, and I think that I would deserve to come under the head of "old fogeyism" if I said that boys and girls should never speak excepting when spoken to. No fair-minded person expects any such stupid silence as that on the part of our young people; but even the most liberal-minded of us feel that there are young persons who do talk too much. And there are a great many boys — possibly more boys than girls — who come under this charge. I have known more than one boy to lose a good position for the simple reason that he talked too much, not only about his own affairs, but, worse still, about the affairs of his employers.

"His tongue seems to be fastened in the middle and loose at both ends," said a man, sharply, about a boy whom he had discharged from his employ. "I won't have a boy around me who is forever gabbling. He neglects his own work to talk, and takes the attention of others from their work. I expect my employees to devote business hours to business, and not to talk."

Every business man expects that, and he has a perfect right to expect it. The boy starting out in life for himself, the boy anxious to please his employer, the boy with a "long head" on him, knows the value of silence at certain times.

The other day there was a harrowing electric car accident on the street railway in the city in which I live. The car ran over and killed a woman and a little child she carried in her arms. Investigation showed that the accident was due to the fact that the motorman had turned around and was talking with some men standing on the platform with him instead of keeping silence and attending strictly to business. All the street cars in the city in which I live bear signs informing passengers that they "Must not talk to the motorman," and it is a still more imperative law of street-car companies that the motorman must not talk to the passengers. The motorman I have referred to would and did talk, and a tragedy was the result.

A good many boys talk too much in their own homes. They monopolize the conversation to such an extent that no one else can say anything. It is doing him no injustice to say that a boy of this kind is a good deal of a nuisance. In fact, it is not being unfair to say that a boy who talks all the time in or out of his home is a good deal of a nuisance, and the other boys are apt to characterize him as a "regular blow." The boy who achieves this unenviable reputation is most unfortunate. He should ponder well on the old axiom: "Silence is golden."

I remember reading in a story of a quaint old Tennessee mountain woman, one of whose sayings was: "Nothin' is so becomin' to most folks as a shet mouth." I have known — indeed, I know today — a good many boys to whom a "shet mouth" would be extremely "becomin'." It is a great help to success in life to know when to talk and when to keep silent. Let a man acquire a reputation of talking too much, and people lose confidence in him. Like other bad habits, the habit of talking too much is formed in youth, and in youth is

the time to put a stop to it. The boy with his mouth "shet" when it should be "shet" is a wise lad.

WHAT AUNTY SAID

"MY Aunt Katherine has 'leven cats," announced Lucia Holland.

"My Aunt Rosalia has twenty — she sells 'em."

Then from Eloise Cabot: "I know a boy whose mother has an aunt that keeps thirty-one cats and a hired man to wash 'em and feed 'em." The tone of Eloise was calm, but her eyes glinted little triumphant glints.

Then Aunt Patty spoke: "My Uncle Sam keeps more than three hundred cats."

Lucia Holland was triumphant. Who could say more than that? Three hundred cats! And everybody knew that Lucia Holland's Aunt Patty told the truth.

"Yes," went on the pleasant voice, "three hundred and odd — I don't know how many odd cats he has. It seems like a good many, doesn't it?"

Oh — oh, yes, it seemed like a good many! Lucia's cheeks were turning a soft pink color — but of course she trusted Aunt Patty.

"But — but I don't see where he keeps such a heap as — as that," commented one.

"Oh, he doesn't 'keep' them in one place, of course. I believe he keeps them in about fifty places — post offices, you know."

No — oh, no, they did not know. Seemed as if they did not know much of anything.

"Yes, he keeps them in the post-offices of the largest cities, where they can attend to the rats and mice that otherwise would chew holes in the mail sacks, and likely as not bore holes through bags of letters. My Uncle Sam's cats attend to those rats and mice, I assure you! Before he sent them round to the post-offices a good deal of serious harm was done, especially in a great place like New York city. I think myself that Uncle Sam did wisely. I've a great opinion of his wisdom."

A moment's silence while Aunt Patty threaded her needle. Then it was she who spoke:

"Of course no one could expect the post-masters of these big city offices to pay the pussies' board out of their own pockets. Dear me, no! My Uncle Sam would never think of such a thing! He is too independent, I can tell you. He pays these post-masters from eight to forty dollars for his pussies' board!"

"O my! We've got a boarder, and she only pays five dollars a week, and she's a human!" broke forth one girl, in astonishment.

"Eight to forty dollars a year, I meant," laughed Aunt Patty. "My Uncle Sam is pretty well off, but I don't think he could afford as much as that a week! The post-masters send in their boarders' bills at the beginning of each quarter, and Uncle Sam pays them promptly."

Lucia had been thinking hard. Now she spoke.

"If he's your Uncle Sam, he's mine, too," she said, proudly. "My great great, anyway."

"Of course!" Aunt Patty smiled. "And Eloise's, too, and the others."

"What?"

"Oh!"

The "oh" was Lucia's, for all at once she understood. The idea of not doing it before!

"I know!" she cried. "Uncle Sam's only his 'initials' — his whole name is United States!"

No wonder all the others laughed then. — ANNIE HAMILTON DONNELL, in *Youth's Companion*.

THE SUNDAY SCHOOL

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Lesson IX --- May 27

FEEDING THE FIVE THOUSAND

MARK 6:30-44.

TIME.—A week or so before the passover of A. D. 29, April 18.

PLACES.—In and around the Sea (or Lake) of Galilee. 1. Precisely where "the apostles gathered themselves unto Jesus" we are not told; it was on the shore of the Lake of Galilee, perhaps in the vicinity of Capernaum. 2. They sailed or rowed northeastward across the lake toward the Eastern Bethsaida (Bethsaida Julias; not "Bethsaida of Galilee," although the two Bethsaidas may have been closely connected. See note on verse 32). The scene of the miracle is usually identified with the plain of Butaiha.

HOME READINGS.—Monday (May 21)—Mark 6:30-44. Tuesday—John 6:5-14. Wednesday—Matt 15:32-39. Thursday—Mark 8:14-21. Friday—Exod. 16:11-18. Saturday—John 6:24-34. Sunday—John 6:41-51.

GOLDEN TEXT.—"My father giveth you the true bread from heaven."—John 6:32.

This "true bread from heaven," of which Jesus spoke, was Himself; for immediately afterward He said: "For the bread of God is he which cometh down from heaven, and giveth life unto the world;" and a little later in His discourse He declared: "I am the bread of life," "I am the living bread which came down from heaven." That leaves no possible doubt concerning Jesus' thought concerning Himself. He knew whence He came and why He came. What blasphemy were these words if Jesus had only the consciousness of a man! The Jews declared at the time that they knew when Jesus came (John 7:27). But they did not. Their blinded eyes saw no further than the home at Nazareth and Mary and Joseph. But Jesus saw back of the birth at Bethlehem, and knew that He came from the glory that He had with the Father before the world was. But He came as the life-bringer to the world. "In Him was life, and the life was the light of men." "I am come that they might have life, and that they might have it more abundantly." "He that hath the Son hath life." We know very little about the processes of the physical. We cannot tell how the snowy bread upon our tables of which we eat is vitalized and builds up all the tissues of the body, enriches the blood, restores the brain and depleted energy of the nerves. But we know that this miracle is worked in us every day. And so we do not know how Jesus is the bread of life to the soul—how He quickens the spirit, restores to righteousness, gives spiritual vision, imparts strength to the will, and fills the heart with faith and hope and love. But the testimony of hundreds of thousands of witnesses assures us that He does this. Somehow, when we accept Him, He enters into vitalizing relations with us; somehow the life we live thereafter is really Christ living in us. He is the Father's great gift for the soul-hunger of the world. How passing strange it is that men who accept eagerly the wheat and the corn and the fruit which God gives for the life of the body do not also as eagerly

and universally accept Jesus Christ whom God has given for the life of the soul!

The Meaning Made Plain

I. Renunciation of Rest for the Good of Others (Verses 30-34).—30. And the apostles gathered [gathered] themselves together unto Jesus.—This is the only place in Mark where "the twelve" are called apostles. The narrative, interrupted by the parenthetical account of the death of John the Baptist, is now again taken up. Verses 7-13 of this chapter described the sending forth of these apostles, and the success of their mission. In Matt. 10 are given our Lord's directions to them, but there is no hint anywhere of a previous understanding as to where and when they should reassemble. Possibly the news of John the Baptist's death hastened them to their Master. And [they] told him all things, etc.—It is impossible to tell how long they had been away from Jesus, or where He waited for them, or what He did while He waited. Neither is any account preserved for us of "what they had done," beyond the general statement of miraculous deeds given in verse 13. The gist of their preaching is given in verse 12—"that men should repent." Their teaching could hardly be more than "a copious personal narrative concerning Jesus." To the extent of their ability they brought Jesus close to the common people.

31. He said.—"He saith." Come ye yourselves apart into a desert place and rest awhile.—The Revision places a period here. The word "yourselves" emphasizes the word "apart," and the meaning is *by yourselves*; without any one else. It is a sympathetic invitation to the refreshments and opportunities of privacy. A pathetic feature of the four gospel narratives is the frequent reference to our Lord's personal craving for rest. The "desert place" was a deserted place, not a place of sand and stones. Matthew gives as a reason for this withdrawal of our Lord with His disciples the receipt of the news of the death of John the Baptist, which may have been a cause, also, of the popular excitement that presently took shape, perhaps already had taken shape, in a movement to put our Lord on the throne. (Compare John 6:15.) At this juncture Herod Antipas "sought to see" Jesus (Luke 9:7). There were many coming and going.—The whole countryside was now in bustling preparation for the journey to the passover feast. But Jesus himself could not this year attend that feast without danger because of the outburst in Jerusalem caused by the Sabbath healing of the cripple at Bethesda (John 5:1-16). The last nine words of this verse, especially, "they had no leisure so much as to eat," shed light on the mournful and hopeless turbulence of Jewish life at this juncture, and on the strain which our Lord's popularity brought to Him.

Parallel to the narrative which now begins (verses 32-33) are Matt. 14:13-21; Luke 9:10-17; John 6:5-13.

32. They departed into a desert place by ship privately [they went away in the boat to a desert place apart].—Their starting point we are not told, but probably it was Capernaum. Luke (9:10) says that they sailed to Bethsaida (evidently the eastern town of that name—Bethsaida Julias), but his account of the miracle shows it was not to the town itself, but to pasture lands connected with it. (See note on verse 35.) The ruins of the village still exist at Telui (a corruption of Tel Julias), and close by is the narrow and secluded plain called Butaiha, with which the "desert place" of the text is now usually identified. Bethsaida means "Fish-

town;" Julias is an adaptation of the name of "the beautiful but profligate daughter of the Emperor Augustus." The sail "by ship" from Capernaum to the plain beside Bethsaida was about six miles in length.

33. The people saw them departing [going] and many knew him [them].—At the very outset His endeavor to retire from crowds and popular illusions was foiled. Ran afoot thither out of all cities [and they ran together there on foot from all the cities]—that is, from all on the northern half of the western shore of the lake; the largest of these "cities" were mere villages. The entire western shore of the lake was about as long as the western side of the Borough of Manhattan, New York city, but, unlike that, the Galilean shore curved inward, and as the lake was several miles wide, an outgoing boat could be seen by many hundreds of residents around the northern half of the lake. Outwent them.—The people, walking around the head of the lake, "crossed the river by some ford." Omit "and came together unto him." "Each town on the way would contribute its rill to the growing stream of human beings" until a great multitude was assembled.

34. Jesus, when he came out [And he came forth]—not out of the boat, but forth from "the mountain" (John 6:3), into which for a brief while He had retired with His disciples before "much people" [a great multitude] came into view. These now included not merely those who had followed Him from Galilee, but pilgrims from Damascus and other outlying places on their way to the passover. Moved with compassion, etc. [and he had compassion on them].—Luke says He "received," or "welcomed," them. This crowd must have included many sorrows and longings; but the present outflow of compassion was "because they were as sheep not having a shepherd." They needed direction, perhaps, more than anything else. Like sheep they gathered in crowds, and went hither and thither without definite purpose or consideration. He began to teach them many things.—Matthew says that Jesus began to heal as well as to teach, though there may not have been very many sick in a crowd so hastily gathered.

II. Physical Need and Scant Supply (Verses 35-38).—35. Day . . . far spent, his disciples came unto him.—They perhaps deemed Him lost in His holy mission, oblivious to the physical requirements of the occasion. But John represents Jesus as first calling Philip's attention to the people's need of food by asking where bread could be bought for them. This is a desert place [The place is desert]—no houses or tents for shelter, no shops for the purchase of food. Now the time is far passed [the day is now far spent]—a repetition of the words in the beginning of the verse.

36. Send them away, etc.—When at length evening darkened and shelter was

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

especially needed because of an approaching storm, Jesus actually did so "send them away" (verse 45). But the disciples propose that they shall be dismissed before sundown, so that they may "buy themselves bread: for they have nothing to eat" ("buy themselves somewhat to eat"). — This was a kind and prudent suggestion, since they could have expected no miracle.

37. ["But"] He answered and said unto them, Give ye them to eat. — He desired to prepare them for the miracle (John 6:6). And they say unto him, Shall we go and buy two hundred pennyworth ["shillings' worth; " the word in the Greek denotes a coin worth nearly seventeen cents] of bread, etc. — The coin here inaccurately represented as a penny or a shilling was really the full day's wages of a laborer. "The sum is evidently suggested as their hasty guess at the amount required to purchase a frugal supply for the crowd. It would be a sum quite beyond their means, so that the question implies the absurdity of the whole thing" (Gould).

38. ["And"] He saith unto them, How many loaves have ye? Go and see. — The loaves would be thin cakes somewhat like pilot biscuit, but made of barley (John 6:9). And when they knew. — The information was given by Andrew (John 6:8,9). They say, Five, and two fishes — dried, doubtless. Various arts for preserving fish were employed around the Sea of Galilee, which, as we have noted, was prolific in fine fish. The loaves and fishes were in charge of a boy, who may have been in attendance on the disciples.

III. *The Miracle* (Verses 39-44). — 39. He commanded . . . sit down [Greek, "recline"] by companies — by *symposia*, "dinner parties." Upon the green grass. — Mark gives us this characteristic detail because of his picturesque eye (of the picturesque eye of Peter, if, as tradition says, that apostle dictated this gospel to Mark), but the detail has a historic value to us; for in this part of Palestine the grass is green only at the time of the passover, and John notes that this was at that time.

40. Sat down in ranks. — The phrase in the original likens them to garden plats, picturesque in color (from the bright Oriental robes) and regular in form. By hundreds and by fifties — being counted while they were arranged.

41. And when he had taken ["And he took"] the five loaves and the two fishes, he looked up to heaven and blessed ["and looking up to heaven, he blessed"]. — Without announcement of the wonder He was about to perform He invoked God's blessing on the meal. The word used means, in classical Greek, "to praise," but in biblical Greek, "to invoke a blessing." That He "looked up to heaven" showed His reverence for suitable "form." Brake the loaves . . . and the two fishes divided he among them all. — Our Lord thus publicly recognized His disciples as His helpers. Among the Jews bread was always broken, not cut.

42. They did all eat ["they all ate"] — without exception. Were filled — were satisfied. They were hungry, and the food was good. "The same power which made the good wine (John 2:10) out of water could make the most delicious viands out of coarse loaves and dried fishes" (Gobin).

43. And they took up twelve baskets full of the fragments, and of the fishes ["And they took up broken pieces, twelve basketfuls, and also of the fishes"]. — These fragments were not the crumbs left by the different diners, but the portions left in the hands of the apostles after each diner had received all he cared for. The word for

basket here is used in all four accounts of this miracle, while in the two accounts of the feeding of the four thousand another word is used. But "there does not seem to be much difference if any between the two kinds of basket." "Why was more food produced than the people could eat? 1. To prove that the supply was miraculous. 2. To show that God can supply all our needs according to His riches in glory by Christ Jesus. Why were the fragments taken up? 1. To emphasize the abundance of the supply. 2. To teach lessons in cleanliness, economy, and thoughtfulness for the interests of others" (Gobin). The orderly division of the crowd, the use of what loaves and fishes were on hand, and the preservation of the fragments, all were characteristic of our Lord.

44. And they that did eat of ["that ate"] the loaves were about [omit "about"] five thousand men. — The proportion at first sight would be one loaf for one thousand men, but the women and children were not counted. It is, however, probable that the men were in an overwhelming majority.

Nails for the Teacher's Hammer

1. *The apostles made a detailed report of their work and of their teachings to Jesus.* They were just back from their first independent mission, and they told Jesus of all that had happened. It would be very interesting if we had that report. They may have made many mistakes, but they did the best they knew, and if Jesus criticised their work He did it very gently and wisely. It would be well for us at times, perhaps, if we would write out and lay before the Lord something of a formal report concerning our work. Such a report would keep alive in us the sense of our direct responsibility to Christ.

2. *Jesus understood the need of physical rest in relation to mental and spiritual life.* The disciples were weary with the labor of the mission from which they were just returned. They were saddened, too, with the news of the death of John the Baptist. Doubtless in their mission they had experienced many disappointments. They were exhausted. Jesus proposed that they retire into a private place and rest. A vacation may sometimes be the religious duty of first importance. Depleted nervous force renders efficient service impossible. Physical vitality will strengthen moral purpose.

3. *It is difficult for one who is willing and able to serve others, to escape from their demands.* The people saw Jesus and His disciples departing in a boat across the lake. They immediately followed them on foot around the lake. And it was because Jesus had shown Himself able and willing to do them good. They carried their sick with them that they might be healed. A selfish man might have gone where he would, and no one would have followed him. The world is cruel to its benefactors in the very persistence with which it pursues them. The surest way to be let alone is never to do any service to anybody. But that also is the surest way to make one's life worthless, for he is worthless who makes himself useless.

4. *Jesus has compassion for the distress of the common mass of people.* When He reached the other side of the lake the people were there in advance. He saw at once that all hope of the rest for which He had come was gone. But not a word of resentment did He utter. The sadness of the multitude appealed to Him. They were poor, many were sick, they were tired from their hasty journey about the lake, and they stood for the misery of the great masses of humanity. It is well for us to remind ourselves of the fact that Jesus still has the same kind of compassion for people now. We may turn in disgust from the crowd of the poor, the half fed, the poorly clad, the diseased, and the sinful; but Jesus looks on them with compassion.

5. *The truth is the first thing which people need for the bettering of their lives.* Mark tells us that when Jesus saw the multitude His compassion was stirred and "He taught them many things." Matthew tells us that "He healed their sick." And in the end He fed them for the relief of their physical hunger. But the first

thing He did was to teach them. They needed truth more than healing, more than bread. And that is still true. The great need of people is a knowledge of the truth, for the truth, if accepted, will enable many people to escape from their physical wretchedness. Material help without moral instruction may be a curse rather than a blessing.

6. *But Jesus shows us by His example that we should bear physical as well as moral help to people.* There are those who refuse to help the poor lest their charity should do moral harm. Jesus did not so hesitate. He maintained the proper relation between material and moral help. As a matter of fact, the nurse who first cares for the sick afterward has the best opportunity to preach the Gospel, and bread may be the best preparation for prayer. In general one who has a genuine compassion for people, and who understands their spiritual as well as their material needs, will not make many mistakes.

Danger of Wrong Beginnings

In his meetings at St. Paul Dr. Chapman has sobered the hearts of men by exhibiting at his great men's meetings a dollar bill that he received at Topeka. It was sent to him with this note attached: "I had \$50,000, a wife and child. This is my last dollar. My wife and child have left me — have left me on account of whiskey. Take my advice, young man, and lead a sober, Christian life." A similar sermon is embodied in the statement which a formerly respectable young citizen of Wheaton, Ill., wrote out the day that he was committed to Joliet penitentiary. Part of it ran thus: "Boys and young men, don't play poker. Don't start when you are young, sneaking back of the barn with other small boys and using corn for poker chips. Don't smoke cigarettes. Don't drink your first glass of beer or whiskey. Don't bet on horse races. Be sure your sins will find you out. Boys and young men, if you knew the suffering I have gone through, you would shun crimes, untruth and deceit as you would poison. If I am the means of preventing any one reading this from committing the first crime, then I am the happiest convict in Joliet." Of course, it is always the belief of the young beginner in these ways of sin that he is in no danger of coming to such utter ruin as these two fallen men confess, but let him stop and think how little they expected to reach such plights when they first tampered with these dangerous indulgences. — *Interior.*

A Fine Menu

One That Can Be Used in "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

OUR BOOK TABLE

THE PHILOSOPHY OF RELIGION. By Dr. Harald Hoffding. Professor in the University of Copenhagen. Translated from the German edition by B. E. Meyer. The Macmillan Co.: New York. Price, \$3.

A thorough-going work in the peculiar German style, taking up a small section of a great subject, and viewing it from a variety of points in an exhaustive, not to say exhausting, manner. There are three main divisions of the treatise — the "Epistemological Philosophy of Religion," the "Psychological Philosophy of Religion," and the "Ethical Philosophy of Religion," with such chapter-headings as, "The Axiom of the Conservation of Value," "The Significance and Justification of the Principle of Personality," "Sociological Considerations," "We Live by Realities." There are many good things in it, but the ordinary reader, especially if of a conservative or orthodox turn of mind, will find it pretty barren and in places quite objectionable. The author says: "Real, serious, concentrated religious thinking becomes increasingly rarer. Men only ask anxiously whether they have satisfied the traditional dogmas. In the Catholic Church men live in the thirteenth, in the Protestant in the seventeenth, century. Spiritual life is exposed to disadvantage from the fact that independence is shackled by dread of free discussion of the most important questions of life." "When the church steps in between science and the personal life of the individual and attempts to keep them apart, it offends two spiritual powers at once. Such an act does not go unpunished." The author's definition of poetry is decidedly good: "The spontaneous and living form in which that which has been actually lived through in moments of violent excitement clothes itself." He says: "It is the task of religion to make life ideal and harmonious." Not all his sentences, however, are as clear and simple. By no means. A fairer idea of his style is seen in this sentence from the final page: "If any one thought is to be the last thought of mankind, it must be that of the continuity of all forces and values, an idea which is our theoretical and practical criterion, although it cannot be established and formulated as a perfectly rounded-off scientific concept." He also says, on the previous page: "If we assume that value will be preserved, and if we call the principle of the conservation of value by the name of God, then it will be clear that this principle can nowhere be so immediately present and operative as in our strivings to find and produce values." We fear this definition of God will hardly yield much comfort to the average believer. The author is not certain, either, that there is any future life. He says: "Only he who has honestly and honorably labored for the values which can be found and produced in this world is prepared for a future world — if there be a future world, a question which experience alone can decide. It remains to be seen whether there is such a life." "To live eternal life in the midst of time, that is the true immortality, whether or not there is any other immortality." "Every period of life has, or ought to have, its own proper significance, and must not merely be regarded as a preparation or introduction to one that is coming." This was Matthew Arnold's teaching, and there is a truth in it; but we who believe that "Jesus Christ brought immortality to light" by no means need to neglect the present life; rather do we find it gains added importance by its connection with another.

EVOLUTION THE MASTER KEY. A Discussion of the Principles of Evolution as Illustrated in Atoms, Stars, Organic Species, Mind, Society, and Morals. By C. W. Saleeby. M. D. Harper & Brothers: New York. Price, \$2. net.

This volume deals with the theory of evolution in relation to the scientific discoveries of the present age. The author holds that the truth of the law of evolution is more easily demonstrated today than ever before. The newest sciences — astrophysics, physical chemistry, comparative psychology, comparative ethics, and so on — each dealing with evolution in a different sphere, combine to assert its validity. Furthermore, the results of modern investigation point more and more to evolution as the master key to the solution of the problems of all phenomena. The book is largely devoted to the exploitation, application, and illustration, in a eulogistic way, of Spencer's "Synthetic Philosophy," and those who consider that that great man is now somewhat of a back number, will, doubtless, take exceptions to much that they find here.

THE GENIUS. By Margaret Potter. Harper & Brothers: New York. Price, \$1.50.

This story is based upon the life of a very famous Russian composer, the sensitive, gifted son of a powerful, iron-handed government official. His career is a strange and deeply moving tale of shifting fortunes, dramatic episodes, and final artistic triumphs. Very rarely, we think, have the high lights and strong shades which make the life of a genius so checkered a scene been so clearly depicted. Out of keen suffering comes the song. It is only anguish and agony that lead to triumph. The book is a very striking presentation of the complexities, perils, and temptations of the artistic temperament. It also lets one in to the profundities of Russian life, for the scene is in Moscow and St. Petersburg only a few years ago; and into the profundities of music, for only one thoroughly versed in that could have penned the book, or, at some points, could completely appreciate it. It is a first class novel, well conceived and well wrought, satisfying the most critical judgment — the first of a series of three, though each is complete in itself, and the whole will greatly add to the deservedly high reputation of the writer.

HEARTS AND CREEDS. By Anna Chapin Ray. Little, Brown & Co.: Boston. Price, \$1.50.

A romance of modern Quebec, dealing with the marriage of a Protestant woman to a Roman Catholic man, and the multiplied complications that arise therefrom. The difficulties created by the mingling of the French and English races, and at the same time by their very distinct social life, are strongly depicted. The social and political life of this old gray, rock-built city has been closely studied by the author at first hand, and she introduces a number of very attractive characters who lend large interest to the narrative. The lesson is the extreme unlikelihood of happiness

from such a mixture of religions and customs. Yet love conquers in the end, and after the storms comes peace.

FISHERS OF MEN. By S. R. Crockett. D. Appleton & Co.: New York. Price, \$1.50.

Mr. Crockett's well fashioned stories never lack for readers. This latest one bears traces of the master's hand. It is a tale of Edinburgh town, taking one into the depths of the Cowgate with a most saintly city missionary who fishes for men most effectively, and also introducing one to three bouncing and most attractive sisters, brilliant of speech and goodly to look upon, who fish for men in quite another fashion, but none the less successfully. The Misses McGhie are delightful acquaintances, also Kid McGhie, the head of the clan, who develops right nobly. There are plenty of plots and mysteries and murders, and the action is a bit too hurried in parts to be quite natural, but it all comes out very satisfactorily, and novel readers usually feel that they have a right to this gratification in the world of books, since they are so often denied it in the world of real life.

GIANT SUN AND HIS FAMILY. By Mary Proctor. Silver, Burdett & Co.: New York. Price, 50 cents.

This little volume is the result of ten years' experience in lecturing on its subject before many schools and in connection with the New York City Department of Education. They are intended for children of the higher grammar grades. The author adds an account of her experiences on the three occasions when she was able to observe the total eclipse of the sun. All is interesting, well illustrated, and extremely plain — the planets, comets, meteors and shooting stars, as well as the earth, the Aurora Borealis, zodiacal light, the spectroscope, the photosphere, corona, chromosphere, etc. It is very complete and thoroughly up-to-date, well adapted to give the elements of astronomy and arouse keen zest for further study.

OLD WASHINGTON. By Harriet Prescott Spofford. Little, Brown & Co.: Boston. Price, \$1.50.

In this volume Mrs. Spofford describes most delightfully the city of Washington as it was in the days just after the close of the Civil War — a city very different in its houses, streets, and characters from the Washington of today. There is a quaint chart about the Southern women and men, the old mammies, the politicians, and other character studies of the book, which is imbued throughout with humor, tenderness, and pathos, and with admirable character drawing. The five stories of the book — "A Thanksgiving Breakfast," "A Guardian Angel," "In a Conspiracy," "A Little Old Woman," and "The Colonel's Christmas" — are akin in interest and theme, and some of the principal personages figure throughout, making the volume in a measure a connected narrative of "Old Washington."

RISING SUN STOVE POLISH



Shines for a world of housekeepers, and best of all the shine will last. Will not cake on the iron. Lustrous as the sun.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

PLEASE send the account of your anniversary at once. It will interest others to know how you celebrated.

An ideal League devotional meeting is thus described: At a little before the hour the president was at the door ready to give every one who came a cordial greeting, and this he did in an easy and happy manner, not as a committee who dreaded his task, but as one self appointed to do a delightful service. Just as the clock struck seven the first vice president gave out a hymn, the pianist was in his place with open book, the room was well filled with young people, and all were attention at once. After an opening praise service the appointed leader read a brief passage of Scripture, made a few bright, live remarks, and called for a season of prayer, to which ready response was made by several earnest young people. When the opportunity was given for a testimony service, the time was so quickly taken first by the officers, then by many others, and so many happy songs were voluntarily interspersed, that before the meeting seemed to have had sufficient time the hour had passed, and the service closed as promptly as it had opened. The secret was in the readiness and activity of the leaders.

Miss Laura Rice, daughter of Presiding Elder Rice of Cambridge District, gave an interesting and informing address on the "Missions in Africa," for the Grace Church Epworthians, Cambridge, at the regular devotional meeting, Sunday evening, May 6. Miss Rice also addressed the congregation of the regular evening service on the same date and with the same subject, but greatly varying the address.

Brockton Circuit

The first meeting of this circuit under direction of the present cabinet, was held at South St. Church, Campello, May 7. The attendance was large and the meeting was

of much interest. The new officers have taken hold of the work with great earnestness and none of the circuit's former effectiveness for good will be lost. The introduction of the "testimony service" into the circuit meeting, and at this time led by Rev. F. B. Ward, of Pearl Street, promises to promote a new interest. The speaker, Rev. E. J. Ayres, of East Bridgewater, divided his subject into three parts, which he named "A, B, C," saying that these meant "Aim, Brains, and Consecration." The address was of marked interest and helpfulness. This circuit will observe Labor Day with an all-day picnic; the arrangements were left to a committee, consisting of E. M. Douglass, Charles Burrell, Ernest Anderson, William Clayton, Irving Gray, Benjamin Stevens, Charles Hoyt, and Carl Carlson, the president. The custom of taking an offering at the circuit meeting was discarded, and the Leagues will hereafter be assessed one cent per member for circuit expenses. A delightful social hour, with a musical program, closed the evening.

Mr. W. B. Oliver in Connecticut

On May 9, at the beautiful church in Bristol, Conn., at the annual convention of the New Haven District Epworth League of the New York East Conference, the new secretary of the First General Conference District made a splendid impression. The shrewd Connecticut Yankees decided that New England Epworth Leagues have been strengthened by this choice. He was genial in bearing, sane and wise in speech, tactful and helpful in answering perplexing questions. Connecticut will gladly welcome him at any time. The convention was an enthusiastic one; especially exciting was the debate which followed the presenting of the question of support of the Central Office. It did appear as though the rising generation of preachers were destined to retain untarnished the time-honored reputation of the New York East Conference for debating ability. After a strenuous discussion the following resolution was adopted:

"While we believe most heartily that its Central Office should be supported by the Epworth League, we wish to protest most earnestly against the loose and extravagant plan recently projected by the Central Office, which asks from individual chapters five cents per member, and from Junior Leagues one cent per member."

"We suggest to the General Board of Control that the District Epworth League be made the unit of support, and on the statement of only the actual needs of the Central Office an equalization be furnished to the president of each District League."

To Cabinet Treasurers

In view of the effort which the cabinet is making to serve the interests of the Leagues in the First General Conference District, it is hoped that those chapters which have not as yet paid their annual dues will remit the proper amounts to the treasurer at the earliest possible date. It is encouraging to note a better response to the call for dues this year than last, but it is important that all chapters be heard from before June 15, in order that the district treasurer may make a proper report to the Weirs Convention, July 4-8.

DEAN K. WEBSTER, Treasurer.
Lawrence, Mass., Box 695.

"Better out than in" — that humor that you notice. To be sure it's out, and all out, take Hood's Sarsaparilla.

PRAYER-MEETING TOPIC

The Philippines: Unparalleled Results

Sunday, May 27

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- May 21. The era of gospel peace. Micah 4:3, 4.
- May 22. Tranquillity and plenty. Zech 3:10.
- May 23. Coming to the feast of the kingdom. Luke 13:29.
- May 24. The islands worshiping the Lord. Zeph. 2:11.
- May 25. The mighty work of God. Jer 16:19.
- May 26. The majesty of God's kingdom. Psa. 97.
- May 27. Topic — The Philippines: Unparalleled Results. Isa. 41:1-5.

When Queen Victoria was a girl, she visited an aunt, who, wondering how she could entertain a child who had always had so much to make her happy, said, somewhat rashly: "Victoria, you may amuse yourself in any way you wish today. Choose anything, and you shall be allowed to do it, if it is possible." The young guest took in the gravity of the situation, cast about in her royal mind for a moment, and thus announced her decision: "I have always wanted to wash windows." So the necessary outfit was given her, and the future Queen of Great Britain and Empress of India scrubbed away with the utmost diligence, taking special care not to leave the least dust in the corners of the casings. She evidently enjoyed the pastime. When our Republic came into possession of the Philippines, with their 1,200 islands, an area of 150,000 square miles, and a population of many millions of people, the task of scrubbing assigned us was no pastime, but a huge undertaking.

The Startling Cry

"Death to the friars!" From whom came this shout? Not from the new power that was providentially assigned the mission of saving those islands, but from the Filipinos themselves, who had felt the hard heel of the oppressors. For four centuries Spanish Catholicism had a fair field there to demonstrate what it could do for the elevation of the population. What was the result? "Death to the friars!" was a most forcible expression of judgment upon their achievements or failures. The Roman Catholic Church is powerful for good in the United States, modified greatly by Protestant influences; but where they have complete sway, the outcome is far below the Christian ideal.

The New Song

From the oppressive superstitions of the old order under the Spanish rule to the new era ushered in by Protestant America was a long leap. How great the change! Hope it awakened. Light it brought. A free salvation was preached. A new sense of freedom sprang up. A new joy in their hearts. A new song is on their lips. "Without money and without price." The love of Christ has been shed abroad in many Filipino souls, and the old Methodist experience of sins forgiven has caused them to shout for joy.

Brilliants

1. Our own peerless Bishop Thoburn preached the first sermon ever delivered in the Philippines by an accredited representative of a Protestant Missionary Society. It was in a Manila Theatre, March 6, 1899.

2. We now have there a Mission Conference, and nearly 18,000 members, in addition to several hundred Filipinos in training for Christian work.

3. The work there has been organized about six years, and we have more visible results now than were in sight in all India thirty years after founding that mission.

4. Dr. Homer Stuntz, superintendent of our missions in the Philippines, has proved to be a superb man for his work.

5. There is no mission-field on earth more fruitful than this one. Let every Epworthian lend a hand.

Norwich, Conn.

BOSTON & ALBANY R. R.
TO
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VIA
"Springfield Line"
4 TRAINS A DAY
LEAVE SOUTH STATION
as follows:
9 a.m. "DAY EXPRESS," Buffet Parlor Cars and Day Coaches, Boston to New York without change. Due New York 3:15 p.m.
12 O'CLOCK "LIMITED," Pullman Parlor Cars and Day Coaches, Boston to New York without change. Dining Car, Boston to New Haven. Due New York 5:45 p.m.
4 O'CLOCK "LIMITED," New Parlor Cars and Vestibuled Day Coaches, Boston to New York without change. Dining Car, Springfield to New York. Due New York 9:51 p.m.
11:15 p.m. "NIGHT EXPRESS," Pullman Sleeping Cars and Day Coaches, Boston to New York without change. Due New York 6:48 a.m. Similar service returning from New York on the same schedules.
Send for copy of "Springfield Line" folder, and see what the Boston Journal has to say of the parlor cars on the "4 o'clock Limited."
If you are interested in a trip to the West, you should have a copy of "Westbound" folder, covering schedules and train services via New York Central Lines.
City Office, 366 Washington St., Boston.
A. S. HANSON, Gen. Pass. Agent

General Conference, Church South

Continued from page 613

one American Methodism in spirit, if not in name, was heartily applauded. The hour in which it was read was really an epochal hour in the annals of Methodism. It was prophetic, and in large measure it was a fulfillment. The following is the entire report of the commission representing the Methodist Episcopal Church, South, signed by the Bishop as secretary:

To the General Conference of the Methodist Episcopal Church, South —

DEAR FATHERS AND BRETHREN: We desire to report that during the quadrennium just passed, we have had only one meeting with the commission of the Methodist Episcopal Church. This meeting was held in the city of Baltimore, April 18 and 19, 1906, and was in every respect fraternal and harmonious. A full minute of its proceedings is hereby filed for the use of the committee on Federation. It will be seen that a resolution was passed by the Joint Commission, suggesting the formation of a definite plan for the interchange of ministers between the two churches by the exercise of the transfer power on the part of the Bishops, under due limitations and restrictions. The most important action had, however, was the following:

"Resolved, That the growth of the spirit of fraternity and of practical federation between evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two churches which, without interfering with the autonomy of the respective churches, and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of unchurched masses, and the charitable and brotherly adjustment of all misunderstandings and conflicts that may arise between the different branches of Methodism."

It is our belief that the spirit of fraternity between the two churches is steadily growing. If the agreements already reached and the solemn compacts already made are faithfully kept, a great deal of unchristian friction will be avoided. That they may be kept, is our sincere hope. The time has fully come when neither church should think for one moment of seeking to further its own interests at the expense of the other. Mere maneuvering for position is unworthy of Christian men. Lust for ecclesiastical empire is far from being identical with zeal for the kingdom of God.

The whole movement for federation proceeds upon the supposition that Episcopal Methodism in these United States is essentially one. For either branch of it to assume airs of patronage or superiority is to contradict and nullify the good work that has already been accomplished and to render still greater achievements impossible. Where either church is doing fairly well the work that is expected of it, the other should frankly recognize it as a sufficient Methodism and should not embarrass its activities by pushing in and trying to set up a rival congregation. If federation does not

mean at least this much, then it is a sounding brass and clangor cymbal, a mere sound without any reality behind it. Common honesty, to say nothing of respect for the higher ethics of our holy religion, forbids us to go through the forms of friendly recognition and intercourse, and at the same time continue the policy of contention and rivalry. We suggest that this Conference deliver itself of so clear a pronouncement as shall leave no room for doubt concerning its position on this important subject.

E. E. HOSS, Secretary.

Bishops Galloway and Smith informed me that Bishop Hoss in his report voiced the entire episcopal board of the Methodist Episcopal Church, South. Surely, we are in the midst of momentous hours in Methodist history.

A General Conference Kaleidoscope

A man would have to take his place alongside of Shakespeare's John a-Dreams if he was not quickened in diverse ways by the deliberations of a General Conference of Methodism. In the first place, the church set in operation by John and Charles Wesley is the most aggressive of all the bodies of Protestantism. Its spirit from its incipiency has been military. It has never waited for others to lead; it has led. It has not coolly computed the cost of bombarding the powers of darkness; it has bombarded them. It has not been, like Dickens' Micawber, waiting for something to turn up; it has turned things up. It has not sat down in a brown study expecting to see the mountain move in its direction; it has gone in the direction of the mountain. It has not studied the tactics of a masterly retreat, but has chosen on all occasions to devote itself to the work of attack.

By this we do not mean that the summation of wisdom inheres in Methodism. Many times it may have been wiser to retreat than to advance. George Washington was stigmatized by John Adams during the dark days of the American Revolution as the modern Fabius. As we all know, Fabius was not a military genius of the offensive order, but, as time established beyond all peradventure, he was a military genius of the defensive order. His successive retreats before the advance of the ravaging army of Hannibal finally gave to him a vantage-ground from which he was able to strike a fatal blow at the formidable hosts of the great Carthaginian, and thus rid Roman soil for all time to come of her greatest foe. This policy Washington pursued when confronted by overwhelming odds, but his successive retreats finally gave to him a vantage-ground from which he was able to hurl to defeat the seasoned veterans of the British Army. His apparent defeats were in reality deferred victories.

Thus we say that in some instances perhaps Methodism would have engrafted itself more completely upon the world if defensive rather than offensive methods had been operative. But the fact remains that it is the go-ahead spirit that makes progress an actuality; and if we err, it is better to err on virtue's side. Between an excessive positiveness and an extreme negativeness we choose the former. To strike the mean is the desideratum of all well-poised minds. And for this we strive.

SOUTHERN TEMPERAMENT

The Southern Methodist is calorific. He has heat in his blood. He laughs without great provocation, and his tears are not far removed from his risibilities. A good speech stirs him up, and he is quick to show his appreciation. In fact, sometimes he laughs at what a cool, analytical observer

might call foolishness. This was illustrated by a speech made on the Conference floor by a delegate, who, to illustrate his point, told a story about the imaginary sounds of the various church bells — Baptist, Methodist, Presbyterian. As a storyteller the brother was not a success. He blundered at it like a country lad at a city social function. He was not at home with a story. But despite the genuine crudeness of the brother's recital, the Conference shook its diaphragm. To an onlooker the amusement of the Conference was a diaphragm shaker. It was a genuine psychological study.

SOUTHERN COURTESY

The man who comes South with a half-way sort of respectability attaching itself to him may count on a most cordial reception from the Southern people. And between what folks in all the world is there as great a bond of connection as between Methodists? It is a charming experience that one never forgets to feel the hearty grip of these Southern sons of Wesley.

GREAT TALKERS

This Conference will not fall behind its predecessors in the matter of talk. In the debate on the question of giving to unordained preachers the right to baptize, administer baptism, and exercise other functions in the absence of an elder, a dozen speeches were made, and it is not exaggerating to say that three speeches covered the entire ground, and all the others were words, words, words.

THE OUTWARD MAN

The Conference as a body is not as dapper-looking as the guests at a Presidential reception. Methodist ministers have not aspired at any time in the remote or recent past to be Beau Brummels. They have preferred to be plain, blunt men; and this adds to their dignity and influence. The man who stands prominently for the life that endures has no time to give to simulacra. But while these brethren are not twentieth-century Apollo Belvideres, they are good-looking enough to win for themselves a large place in the sphere of human thought and affection.

A BISHOP'S EMBARRASSMENT

In a recent presidency of Bishop Key a knotty situation arose, and one of the very vigorous members of the body, Dr. J. A. Anderson, of Arkansas, sought to disentangle matters. The Bishop was not disposed to accept Dr. Anderson's good offices, and the Doctor appealed from the Bishop's decision. The Conference supported the Bishop when a vote was called for, but it was very evident that a big part of the vote that sustained the honored *episcopos* was purely sympathetic.

A SURVIVOR OF THE 1844 CONFERENCE

The only surviving member of the General Conference of 1844 — the year of the division of American Methodism — Rev.

Awful Disease, Cancer of the Lip

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the specialist in the treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson, of Wilsey, Kan., was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an illustrated book on the treatment of Cancer and Malignant Diseases. Address DR. BYE, cor. 9th and Broadway, Kansas City Mo.

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There is no need for cutting, drugging or probing the eye for most forms of disease. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids, and other afflictions of the eye, through this grand discovery, when special lists, they claim, termed the cases incurable. Actina is sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 107 P, 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on Disease.



James C. Berryman, of Missouri, was communicated with by the Conference through telegrams. Dr. Berryman, in reply to the felicitations of the Conference, sent what proved to be his final word to his brethren in the ministry. Within a few hours after the receipt of his telegram the news came of his death. He was ninety-seven years of age.

COLLEGE MEN IN EVIDENCE

The personnel of the Conference is of high grade. The universities and colleges of Southern Methodism are well represented in the membership of the Conference. Vanderbilt University is congratulating itself in the representation which it has in its alumni. It is safe to say that these progressive men will not take any backward step unless it is inescapable.

HIGHER CRITICS

There are, as a matter of course, some higher critics of the Higher Critics to be heard in a body of this character. It would be a feast of reason (?) to hear some of these brethren define Higher Criticism. In their excessive devotion to picture thinking they might wield the brush of a limner in their work of representation. It is almost useless to debate many of the positions of even a sanely progressive thinker with men who are routinary in their way of thinking. The Higher Critic is not always invulnerable in his position, but the vulnerability of his critic is often in bold relief. The man who thinks that the last word has been said in doctrine does not flow with the course of God's world. His mental repose is pathetic. He is a devotee of mechanism. His universe is an enclosed system. Personal equation, the synthetic selfhood, with him is a fiction. He declares his belief first and latter in the philosophy of mud. Heredity, environment, Herbert Spencer's primal cloud bank, the blind plungings of force, comprise his creed. The man of sound thinking declares all thought to be initial; that mind infinite and finite is ever present, ever active; that today is greater than yesterday; that God is more manifest now than in the days of Israel; that His kingdom is more real in the twentieth century than in the first century; that Wm. Rainey Harper, Phillips Brooks, George A. Gordon, Charles E. Jefferson, Chas. W. Eliot, Francis A. Peabody, Borden P. Bowne, are prophets of the Most High as truly as Isaiah and Amos. Dr. W. F. Tillett, of the Vanderbilt School of Theology, informed me today that for the first time in the history of their General Conference as large a number as six of the Vanderbilt faculty were elected to General Conference membership. Of this number, four — Rev. Dr. Stevenson, professor of Hebrew, Rev. Dr. Brown, professor of church history, Rev. Dr. Denny, of the chair of philosophy, and Dr. Tillett, dean of the faculty — are from the theological department of the greatest educational institution in Southern Methodism. And Vanderbilt is not an ultra-conservative school. It is in hearty sympathy with the most pronounced theological progress of the day.

THE TEN FEARFUL SPIES

Some of the members of the Conference are very apprehensive for the future of the Methodist Israel, if too great an advance in polity is made by their aggressive brethren. Giant sons of Anak await them in the secret places. And in the sight of these plenipotent foes they think themselves to be but grasshoppers. For instance, a leading candidate for the episcopacy remarked to me that if the federative plan making possible the transfer from one section to another of Methodist minis-

ters was made actual, he feared lest the strong churches of the North would lay permanent hands on the strong preachers of the Southern Church. Another brother, not intimidated by such a prophet, said: "Why, there are lots of Northern preachers who would be delighted to have the pastorate of any one of our great churches in Memphis, Dallas, Nashville, St. Louis, and they are among the really great preachers of the Methodist Episcopal Church." And we all know this to be so. In matter of salary the South has many churches that equal the great majority of the wealthy churches of the North. Surely this fear is not a bugaboo to federation.

Editorial

Continued from page 618

Social Union banquet in the Auditorium, and preached three times on Sunday. At the French Mission Church the Mallalieu Epworth League chapter presented him with an elegant silk hat. He received a perfect ovation at the First Church, Sunday morning, where he preached to a crowded house."

— May 8, Harold Alphonso Day, of Meriden, Conn., son of Rev. and Mrs. J. Alphonso Day, of Kendal Green, was united in marriage with Miss Minnie Augusta Porter, of New Haven, Conn., daughter of Mr. and Mrs. D. P. Porter. The ceremony was performed by the father of the groom at the home of the bride. Only the immediate families and a few friends were present. It was followed by a reception. The house was handsomely decorated.

BRIEFLETS

The Episcopal Plan for the Fall Conferences will be found on page 637.

As will be seen, the HERALD is making the report of the General Conference of the Methodist Episcopal Church, South, a marked feature of each issue. We have secured a brilliant journalist to do this very important work for our columns.

The Boston Herald notes: "Open-air church services are still the rule in San Francisco, apparently, and they are union services. The calamity has wiped out not only the churches, but all denominational lines — for the present, at least."

The delightful golden jubilee reception tendered to Mrs. William Butler by the New England Branch, in Tremont St. Church, May 9, will be fully reported in the next issue. The unusual pressure upon our columns this week crowds out this report, greatly to our regret.

The American Tract Society has in press (not to be issued, however, till the early fall) a new devotional work by Dr. James Mudge, who has already laid the church under much obligation in this line. It is called "The Lite Ecstatic," and teaches the art of always rejoicing. Many will eagerly look for its appearance. The author, we are told, regards it as the best thing he has yet done for the promotion of the highest type of Christian experience.

A very important fact has come to our attention. Nine young men were ordained at the recent session of the Vermont Conference at Morrisville. Seven of them were from Montpelier Seminary and one from

East Greenwich. This shows the source to which the church must look for most of her young men. Montpelier has among her students this year a fine group who are drilling for the Master's service.

We should know that Bishop Hoss wrote that splendid report on Federation which appears in our admirable review of the proceedings of the General Conference of the Methodist Episcopal Church, South, if his name was not attached to it. Thank God a better day is hastening happier relations between these two great Methodisms!

Our correspondent at the seat of the General Conference of the Methodist Episcopal Church, South, wires, as we go to press: "General Conference voted to appoint commission to formulate a new statement of Methodist faith in conjunction with other Methodist bodies."

It is the Springfield Republican which calls attention to the following fact: "These are unhappy days for the Republicans of Ohio, where Governor Patterson is getting well enough to take the heads off Republican officials. This is coming mighty hard on the members of a party which had for years held that all the offices, federal, state and municipal, were their private property."

A pathetic incident that has come to notice in connection with earthquake relief measures is the action of the lepers at the settlement of Molokai, who have held a mass meeting, at which they adopted resolutions in the Hawaiian language expressing sympathy for the sufferers at San Francisco, and also raised a relief fund, representing the subscriptions of 400 persons, who gave from five cents up. The money has been sent to the Honolulu Board of Relief.

Ill-timed, unjust, and cruel seems the severe criticism which Edwin D. Solenberger, general manager of the Associated Charities of Minneapolis, made upon the methods of the relief work of the Salvation Army, at the thirty-third National Conference of Charities and Corrections, held in Philadelphia. In the place of censure there should have come from this critic the highest and most grateful commendation. In our judgment, the best work being done the world over today for the physical and spiritual salvation of the people is accomplished by the Salvation Army. All honor to it!

TRANSFORMATIONS

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued, and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee.

"There's a reason."

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Morwich District

Rockville. — In the death of William D. Emerson, a very faithful disciple of our Lord passed suddenly to be with his Master, April 17. He went to his work in his usual health, fell at his post of duty and toil, and died before he could be carried to his home. He will be greatly missed in the social religious services and in the public congregations.

After an illness of about four weeks Lewis A. Corbin was transferred to the church triumphant — four days after the death of Mr. Emerson. He was a long time friend of the church. When the debt of \$26,000 was raised, during the pastorate of Rev. J. H. James, Mr. Corbin contributed \$10,000. In 1891 he transferred, by deed, the banks which form a part of the church property, reserving the rentals, amounting to \$1,100 annually, to himself during his life. From this time on the income is to be paid to the trustees of the church, to be used for specific purposes: 50 per cent. of the income is to be laid aside each year till a fund of \$5,000 accumulates; 30 per cent. must be used by the trustees to help meet the current expenses of the church; and 20 per cent. for general benevolent purposes. When the accumulations of the sinking fund amount to \$5,000, to be known as the Corbin fund, then all the income of the property, including the income of the fund, must be disposed of as follows: 40 per cent. for current expenses; 10 per cent. to the Missionary Society of our church; 10 per cent. to the trustees of the Annual Conference for the benefit of the Conference claimants; 10 per cent. to the Board of Education of our church; 10 per cent. to the music committee of the local church; and the remaining 20 percent. must be expended by the trustees in the interest of the local church generally as they may deem most advisable, including the worthy poor of the community in which the church is located. This unique distribution of this part of his property grew out of suggestions by his pastor, Revs. George H. Bates and Walter J. Yates. The deed was made during the pastorate of Mr. Yates, and bears his name as a witness. Mr. Corbin was abundantly able to make this great gift to the church and still be just to the members of his family.

Rev. W. S. MacIntire, the pastor of this church, has been most heartily received in this his new field of labor, which he finds to be large and promising. The public reception accorded him was particularly cordial, and now he enters upon his work with good cheer and prospects of success.

Moosup. — On Friday evening, April 20, the Epworth League tendered a most cordial public reception to the new pastor and his wife, Rev. and Mrs. John L. Wheeler, in the parlors of the church, which were made very attractive with Easter lilies, ferns, potted plants and palms. The address of welcome was given by Mr. Harry L. Wilson, who succeeded in making a very entertaining address, in which he stated that during the seventy-two years that he had known the Sunday school, he had never seen it in so prosperous a condition as it is today. He was also sure that the official board have at heart the best interests of the church, and that the choir adds much to the interest of the public services by the excellent work which it is doing. Mr. Wilson stated that in fifty-two years he has had the privilege of welcoming twenty-two pastors, whose names he proceeded to give in measures somewhat poetical. The pastor then responded, thanking the people for their cordial welcome, and

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expressing the wish that the blessing of the Lord may attend their mutual efforts to help each other and do good in the community. In the formal reception Mr. and Mrs. Wheeler were assisted by Mr. T. E. Main and wife and Mrs. Rose Whitehead. The Mooseup orchestra furnished good music. Light refreshments were served. X. Y. Z.

Brockton and Vicinity

Central Church. — Six hundred partook of the May Breakfast in this church. May 5, 8 were received into full membership from probation, 1 by letter, and 1 on probation. Rev. F. D. Sargent, a superannuate of the Conference, who has taken up his residence in Brockton, assisted the pastor at the last communion service. April 23 the official board gave a reception to the choir and to Mrs. Nellie Evans Packard, the popular and successful chorister of the church. Rev. J. S. Wadsworth is pastor.

South St. — Several families are removing from this charge on account of the opening of the Geo. E. Keith shoe shop in Middleboro. Large congregations still attend Sunday nights. May 5, 4 were received from probation into full membership, 3 by letter, and 1 on probation. Rev. S. E. Ellis, as missionary secretary of Providence District, is arranging for a week of missionary conventions from June 18. Rev. Dr. E. M. Taylor will be present at these conventions, which will be held on successive days in Centreville, Pawtucket, Attleboro, East Weymouth and Brockton.

Franklin Church. — There is a revival interest at Cary Hill. Rev. W. H. Dunnack is holding weekly prayer-meetings in this promising field, with an attendance of from forty to fifty. A royal reception was given Mr. Dunnack upon his appointment to this charge. After a pleasing musical and literary program, Dr. Ezra W. Clark made the welcoming address, after which little May Hoxie presented Mrs. Dunnack a beautiful bouquet. Mr. and Mrs. Dunnack and their daughters were then presented to the gathering, being assisted in receiving by Mr. and Mrs. Henry Hoxie, Walter Patterson, Edgar Beals, Oscar Packard, Irving Gray, Florence Perley, Bertha Foss, Ethel Bagnell, Florence Beals and Susie Hartford. Following the reception ices, cake, etc., were served by the Ladies' Aid Society. The church was attractively decorated with flowers, potted plants, evergreens, ferns, and purple and white twisted crepe paper.

Whitman. — Rev. O. L. Griswold, the new pastor, was given a cordial reception. Rev. F. W. Shattuck, of the Advent Church, Rev. Mr. Camp, of the Congregational Church, Rev. W. D. Wilkie, of the Universalist Church, and Rev. W. J. Stewart, of the Baptist Church, made addresses of welcome.

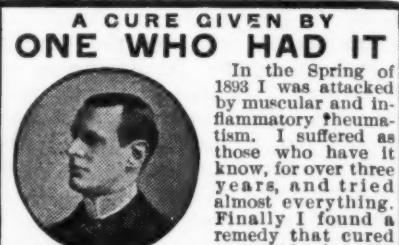
Cochesett. — Mrs. Julia A. Townsend, widow of the late Rev. Paul Townsend, passed away from her home early in the Conference year. She was in her 83d year. The Cochesett church has lost in her a fervent and valuable supporter. Her decease occurred on the 29th anniversary of her husband's death.

North Easton. — Rev. W. Lenoir Hood, the new pastor, was given a hearty public reception, at which the clergymen of the town made addresses. Mr. Hood's motto is: "Every member a true Christian; every Christian a worker; every worker trained." There is a good interest in all departments of the work at North Easton.

East Weymouth. — Rev. G. C. Scrivener, upon arriving at his new home, found it in process of renovation. New carpeting and new painting have helped emphasize the public and private welcome given the new minister. There is an increased interest in the class meeting. May 5, one person was received into full membership.

Stoughton. — Rev. E. M. Ames is enjoying a thorough renovating of his parsonage, both inside and outside. Mrs. Pliny Capen, who was one of the most valuable helpers in the church, was laid to rest, April 29, after a few days of suffering from burns received by an accident. The Epworth League recently held its annual banquet. The payment of the banquet ticket is the method taken for collecting the yearly dues. This is a very successful scheme.

Bridgewater. — Beginning April 29, the South St. Praying Band of Brockton began a series of



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free.

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evangelistic services. Meetings were held five nights a week, with a good interest to the end. Mr. William King is the efficient leader of this band of consecrated men. May 8, Rev. W. I. Ward was present and assisted the Band. Sunday evening, May 13, Rev. S. B. Ellis took charge, and his pulpit was supplied by the Bridgewater pastor. Miss Sarah B. Codding is the new president of the Epworth League.

In General. — June 8 will be a Missionary Rally Day for Brockton and Vicinity. At 3 P. M. the session of the monthly Preachers' Meeting will be held, and a lunch will be served to ministers and their wives at 6 o'clock. Will ministers intending to be present at lunch please notify Rev. J. S. Wadsworth? May 7 the Epworth League Circuit of Brockton and Vicinity held their quarterly meeting at the South St. Church. Rev. F. B. Ward conducted the devotional service. The address of the evening was by Rev. E. J. Ayres.

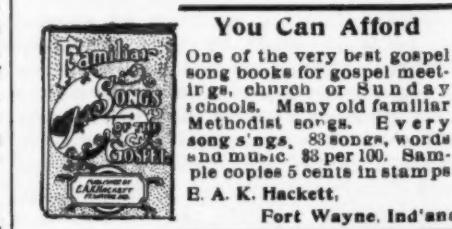
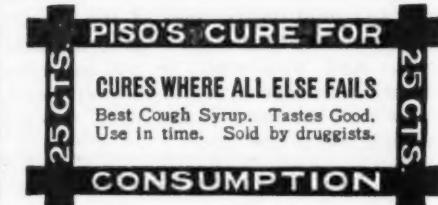
L. B. C.

VERMONT CONFERENCE

St. Johnsbury District

Barre. — Rev. R. F. Lowe begins his fifth year on this charge, and on the first Sunday in May he received 16 to full membership in the church, admitted 1 on probation, and baptized 7. Others will be ready at the next bi-monthly communion service. On the evening of the same day 15 young people of the average age of sixteen or seventeen were received into the Senior League, there being three chapters — Junior, Intermediate and Senior. The pastor exchanges with Rev. J. M. Frost, of St. Johnsbury, on the second Sunday in May, each to address the Epworth League in the evening.

Barton Landing. — The presiding elder "supplied" this charge the first Sunday after Conference, the pastor designated by the Bishop failing to come, as he preferred a smaller charge in the New England Southern Conference. A large and attentive audience greeted the speaker, and at the close of the service an offering was taken for the emergency fund of the Board of Church Extension, to aid our distressed churches in San Francisco. The offering amounted to some \$16. A pastor has been secured for this church in the person of Rev. W. R. Davenport, who has asked and received a release from his position as field secretary of the Vermont Anti-saloon League and editor of the *Vermont Issue*, in order that he might return to the pastorate. The people are pleased



at the prospect, and have agreed to add a hundred dollars to the salary. Mr. Davenport takes charge of the work, May 18, and we may safely anticipate a year of prosperity.

West Burke. — This was another of the charges left "to be supplied," and as yet no regular pastor has been found. The writer held services there the second Sunday in the Conference year, morning and evening, also at Newark, the afternoon appointment connected with the charge. There was a goodly attendance in the evening as well as at the earlier service, and a large number participated promptly in the testimony meeting. Some improvements have already been made on the parsonage, and others are to follow. This is a desirable charge for some earnest worker. Rev. Albert Gregory, who is on the supernumerary list and whose home is at Lyndon, is officiating on the Sabbath till some regular pastor is secured.

In General. — The Conference was left unusually short of available men for the work this year. Nine men were transferred out, five of whom had been in our regular work; eight took a supernumerary relation, all of whom were in the pastorate last year; one took a merely nominal appointment, one was discontinued, and two died who had been out of the pastorate less than a year. Not one was transferred into the Conference, and of the four admitted on trial all but one had been doing work as "supplies" in the Conference for a year or more, while the fourth had been so engaged for some months. St. Johnsbury District felt the effects of this somewhat more than the other districts; three charges are yet unprovided, and they pay from \$500 without parsonage up to \$600 besides parsonage, while any one of them could do better still by the right man. One local preacher declined to go to his work on the ground that it was in a license town, but went to one on another district, evidently thinking that license on the west side of the State was less dreadful. Aside from this, the men assigned are taking up the work cheerfully so far as heard from, and with favorable prospects for a good year.

F. W. L.

Glover. — Easter Sunday was made memorable to the Glover Sunday school by the gift of a library of new books costing \$50. This generous present was given by Mrs. Eliza J. Clark, who has spent many years of her long life as a member and steward in the Methodist Episcopal Church. May she live to enjoy many more!

St. Albans District

The work of the new Conference year has been begun, and the preachers are about all at their work.

Milton. — This place was left "to be supplied." The presiding elder served them the first Sunday after Conference. Rev. M. H. Ryan, who has served Newport Centre, is now on the ground, and officiated, to the satisfaction of the people, May 6. The people are hopeful for the year's work. The farm, which has been something of a bone of contention among them, and never very profitable, has been sold, and the income now will be more sure and in cold cash. There is an opportunity for much in the way of an advance here. The church property is in a good condition, well located, in one of our pleasantest villages, with a fine farming district about it, and affords a possibility of a rich harvest of souls.

Georgia and North Fairfax. — There was no change of pastor here. Rev. A. G. Austin, who was returned for the third year, on the first Sunday of the year was suddenly taken with a severe chill, which was thought to mean the grippe, but at present writing seems to be more of a nervous exhaustion. It is hoped that he will soon be able to take up the work again with renewed vigor. These two places in one charge are beginning to feel the effects of a gradual depletion of their numbers by death, without an equal number coming in to make up the losses. There is still a goodly company of strong men and women in both places, who, with a little extra exertion, may be able for some years to maintain the charge in the ranks of our prosperous country appointments.

Fairfax. — Rev. G. W. Burke was returned to this charge for the third year. A public reception was given him by the church in the vestry, which was but the expression of gladness on the part of the whole community over the

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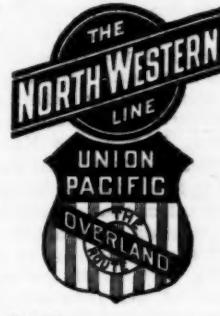
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return of their beloved pastor. This expression was followed up at the first quarterly conference by an advance of \$50 on the pastor's estimate, with the additional statement — "and as much more as we can possibly raise for them." Fairfax would be counted an inland country charge, but some of the more pretentious town charges will have to bestir themselves or it will in the not very far future outstrip them. The presiding elder was with them Sunday evening, May 6; and while special evangelistic services were being held in the Baptist Church directed by the Baptist State evangelist, and special invitations had been sent into every home to attend this service, the presiding elder was permitted to preach to a congregation of not less than 125 persons, half of whom were young people under twenty-five years of age. More young men were seen in this service than in any one service held on the district.

In General. — Before our Conference convened, it looked as if we might be compelled to leave some of our charges without a pastor, but every charge is now supplied.

Brethren, remember that the pledge we made for Montpelier Seminary was for the endowment fund. Will you please allow me to suggest that on our annual Education Day you take the usual collection for education and forward it as per vote of the Conference to Dr. Bishop, and make a special effort to raise at another time the apportionment to your charge for the endowment?

H.

Montpelier District

Conference made little disturbance in this part of the vineyard. Most of the pastors are back at their old jobs. The work, therefore, ought to move off briskly, with preachers acquainted with their tasks.

Union Village and North Thetford. — This newly-arranged charge was left to be supplied, when Conference adjourned, on account of the

shortage of men. The Bishop hoped to be able to transfer a suitable man at an early date, and at the present moment the elder is corresponding regarding the matter. In due time a preacher will be in the Union parsonage and at his work.

Perkinsville. — The people here and at South Reading are glad for the return of Rev. W. F. Hill. The church is the recipient of an individual communion set, the gift of Mrs. George Alford and Mrs. I. T. Johnson.

Brownsville. — Our church here is on the upgrade. More than \$400 was expended last year in improving our property. Among things not before mentioned is a beautiful vestry and hard-wood floor in hall and toilet room of parsonage. A new chimney is to be built as soon as brick can be obtained, and a new bath tub set. Years ago a pastor grouped the claim of the presiding elder with the benevolences, and it has been within the year that he has been rescued from that position. This was exceeded by only one charge on the district when five years ago they took a collection of "wood, lights, and presiding elder." Some plans for making the Sunday evening service more attractive were discussed at the Conference, and we expect to see even better work in the coming months. Rev. F. H. Roberts and his wife have been spending a few days on the charge, looking after their farm and visiting old parishioners. Arrangements were made for paying all bills once each quarter, the treasurer borrowing money to do so, if necessary.

Windsor. — We spent an enjoyable time in the home of Rev. F. T. Clark, who also placed his team at our disposal for Sunday. Some plans are on foot here for painting the parsonage and grading and protecting our lawn.

Ascutneyville. — By death and removal the work here has been much weakened during the past years. Plans were considered for an ag-

gressive movement in the fall, and all will work with that in view.

Springfield.—Dr. E. O. Thayer, pastor at this place, is away on a trip through the Southwest, where he is commencement orator at two of our schools presided over by his former students. This will not be the first of the fruits of his labors he has seen since leaving the Southland.

W. M. N.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Next Monday Dr. Crane will speak on "Boston Affairs," and Bishop Goodsell on "Recent Growth in New England."

Boston District

Brookline, St. Mark's.—This church will entertain Gettysburg host 101 of the G. A. R. on Memorial Sunday morning, and Rev. Dr. Dillon Bronson will be orator of the day, May 30, at Manchester, Mass.

Dorchester, First Church.—The Epworth League observed its 17th anniversary, Sunday evening, May 13. The sermon was preached by Rev. L. A. Niles, of Stanton Ave., and there was excellent music by the large vested choir of the League.

Cambridge District

Waltham, Immanuel El.—The first Sunday in May was a good day with this church. Dr. R. L. Greene, the pastor, received 8 by letter, 1 from probation, 2 on probation, and baptized 2. A very large number was present at the communion service.

Newton Centre.—The gratitude of this people to God, that He still blesses and honors them with the presence and saintly influence of Mrs. William Butler, was beautifully manifested by the reception given her in the church parlors, the evening of April 30, by the ladies of the W. F. M. S. auxiliary. All have pronounced it one of the happiest occasions in the history of this church. The host of friends who came to greet her gave striking testimony to the large place she holds in the hearts of all. The arrangements were perfect. By her side stood Mrs. Alden Speare. Behind and above these two hung the portraits of Dr. Butler and Mr. Alden Speare—two worlds and two continents represented; two who have done so much for India in India, and two who have done so much for her at home. The conversation during the evening revealed how remarkably the two who have gone to their great reward are still living in the affectionate memory of this people, and still working righteousness by the power of holy influence. Mrs. J. A. Hovey, president of the auxiliary, Mrs. L. J. Birney, the pastor's wife, and Mrs. John Legg, president of the New England Branch, assisted in receiving. The parlors were tastefully decorated with pictures and relics of every description relating to India and the history of the India Mission. It was gratifying to note the large number of friends from other denominations who were present, and who claim a share in her whom all alike delight to honor. Newton Church Centre is conscious of its deeper obligation to the great missionary cause, due to the privilege of having as its own in a peculiar sense, for so many years, the founders of our greatest mission.

Lynn District

Everett, Glendale Church.—There was a large attendance at the communion service, May 6, and the pastor, Rev. Charles H. Atkins, re-

ceived into membership 3 by letter and 1 on probation. The reception tendered the new pastor and his family, April 26, was participated in by several hundreds of the parishioners and friends of this church, and was the occasion of excellent addresses of welcome from E. S. Jackson, president of the Epworth League, S. T. Le Baron, superintendent of the Sunday-school, Mrs. F. A. Brown, president of the Ladies' Aid Society, and Rev. Dr. Alfred Noon, who is a valued member of this quarterly conference. These addresses were followed by an appreciative response from the pastor, after which Rev. and Mrs. Atkins were assisted in receiving by Mr. and Mrs. S. T. Le Baron. The company then adjourned to the banquet room below, where a dainty collation had been prepared by the ladies of the church. The new parsonage has been nicely fitted up, and, in its location and appointments, is fully answering the expectations of all interested in this aggressive charge. G. F. D.

Springfield District

Holyoke, Appleton St.—On Sunday, April 22, the presiding elder preached an interesting and able sermon, and held the first quarterly conference, at which time the pastor's salary was advanced to \$1,600 and parsonage. All of the yearly expenses are provided for. In connection with the civic movement a collection of \$85 was taken for the California Relief Fund. Dr. J. D. Pickles gave an inspirational address on Sunday-school work, Sunday evening, April 29. On Tuesday evening, May 3, the Boys' Brigade of 30 young men, with the Ladies' Auxiliary of nearly as many young women, which provides for the expenses of the Brigade, thus insuring the continuance of the young men in the church, held their bi-monthly prayer-meeting. Next month the Auxiliary will furnish a social hour with refreshments. Sunday, May 6, a brother of sixty years joined the church on probation—a clean-cut conversion. On Wednesday, May 9, the Epworth League held its annual banquet. The district officers were invited guests. Handsome invitations were sent to 165 members. A neat folder furnished menu and program of speakers. The officers for the year were elected at the close. On Thursday evening Mrs. G. M. Smiley, of Springfield, gave one of her interesting addresses at the thank-offering meeting of the W. F. M. S. The Standard Bearers in their entertainment cleared over \$30 for school work in Japan and China. A Christmas box for Miss Young of China is to be forwarded in a few days. The Ladies' Aid Society is renovating the parsonage. New carpets and window shades will brighten the beautiful effects of the new paint and paper. How the payment of a long-standing debt lifts a church!

Spencer.—The church here begins the new year encouragingly. Rejoicing in the return of their pastor, Rev. F. J. Hale, the people are bending their energies to completely overcome all obstacles which Spencer's business interests have been furnishing of late. The rally of the people under somewhat depressing circumstances has resulted, as it usually will, in bringing about a good spiritual and financial outlook for the church. The finances are in the best condition they have been for years.

North Brookfield.—This must be called a struggling church. The receding tide of business is most discouraging, but the faithful few who are left are brave and persistent. Rev. F. J. Hale and wife have done much to inspire confidence among the people, and their return

Tickling Throats

and troublesome coughs are soothed and relieved by the grateful action of **Hale's Honey of Horehound and Tar.** It does not disarrange the stomach. Try it for coughs, colds and sore throats. Sold by druggists.

Pike's Toothache Drops.
Cure in One Minute.

to Spencer, which means their oversight of North Brookfield for another year, is most gratifying. The Ladies' Aid Society is doing efficient work for the church. Their annual sale in connection with the pastor's illustrated lecture, "Camps and Tramps among the White Mountains," netted a little more than \$60.

Springfield, Trinity.—Rev. E. M. Antrim is preaching an interesting series of sermons on Sunday evenings. These are the themes: "The Man with the Mountain Soul," "The Man with the Bank Book," "The Man with the Muck Rake," "The Man with the Flag." Rev. C. A. Moore is beginning his work with enthusiasm, and is giving great satisfaction.

Orange.—Rejoicing in the coming of Rev. E. L. Smiley, the Orange people turn with new life and activity to their church work. The new year, opening as it did with Easter, gave the enthusiastic workers an opportunity to show their new pastor something of the enterprise which has characterized them in years past. The beautiful decorations, including a representation of the empty tomb guarded by an angel, were ambitious, to say the least. The concert in the evening was attended by a congregation which tested the seating capacity of the edifice. Easter Day was an occasion long to be remembered by this energetic and optimistic people. Mr. Smiley has already won the hearts of young and old. Pastor and people expect a grand year. The reception tendered him and his wife was characteristic of Orange, and filled their hearts with vivid anticipations for this pastorate. People from the town, as well as the Methodists, were present in large numbers.

Conway.—The new year with the new pastor, Rev. W. T. Hale, begins with encouraging prospects. The reception to pastor and wife, May 2 showed the cordiality and great-heartedness of the Conway people. Through a misunderstanding a deficit has been reported for last year. This is an error. All bills are paid in full. The Ladies' Aid Society are making quite extensive repairs and improvements in the parsonage.

Easthampton.—This church joins the increasingly large number of societies which give annual Epworth League banquets. The first of the kind in this church was held on Tuesday evening, May 1, and was a pronounced success, 75 being in attendance. The post-prandial exercises were exceedingly interesting. Sunday, May 6, was a blessed day for pastor and people, 18 probationers being received into full connection, 9 of whom were young men; also 2 joined by letter and 4 were baptized. The work of Rev. W. I. Shattuck is bearing fruit all the while in these later years of his long pastorate here. The removal of the time limit proves decidedly helpful in Easthampton.

The Time Limit.—The removal of the time limit was intended to benefit the city churches. It is doing it in our Conference, but it is making a surprising showing on our district, which is not a city district. We have 67 appointments this year, 27 of which are supply appointments. Out of the 40 remaining, 11 are enjoying the fourth, fifth and seventh-year pastorates.

C. E. DAVIS.

—For one week in March the number of immigrants received at Ellis Island, New York city, was 35,000. The corresponding week last year 16,000 were received. The week previous to this, 20,000 came, and the corresponding week last year only 12,000. The total immigration last year was 1,024,000. It is expected that the total will reach 1,700,000 this year. Thirty per cent. of these are women.



Let Me Tell You the Price You Should Pay for Paint

See that house in the lower corner? It's an eight room cottage. I painted it complete in two colors, with trimmings, for \$9.60.

I made the paint to order—shipped it without advance payment—paid all the freight—gave privilege of trying two gallons free—sold it on six months time—gave my 6 year guarantee backed by a \$50,000 bond. It was fresh

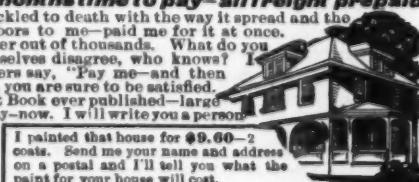
O. L. Chase Made-To-Order Paint

2 gals. free to try—6 months time to pay—all freight prepaid

The owner used the paint—wrote me he was tickled to death with the way it spread and the way it looked—recommended several of his neighbors to me—paid me for it at once. That's the way it goes—this is only one customer out of thousands. What do you know about paint anyway? As paint makers themselves disagree, who knows? I disagree with all paint makers. Other paint makers say, "Pay me—and then paint." I say, "Paint—and then pay me."—then you are sure to be satisfied. My big Fresh Paint Book is Free—the finest Paint Book ever published—large samples of colors to choose from. Write for it today—now. I will write you a personal letter and tell you what you should pay for paint.

O. L. CHASE, The Paint Man,
Personal Office Lincoln Missouri Trust Bldg.
ST. LOUIS, MO.

I painted that house for \$9.60—2 coats. Send me your name and address on a postal and I'll tell you what the paint for your house will cost.



CHURCH REGISTER

NOTICE.—The annual meeting of the Lynn District Ministers' Wives' Association will occur, Tuesday, May 22, with Mrs. Joel M. Leonard, 177 Bellevue Ave., corner of Linden St., Melrose. Leave Saugus car at Green St., all others at Linden St. Lunch will be served at 12.30 o'clock.

MRS. GEO. E. SANDERSON, Rec. Sec.
North Andover, Mass.

W. F. M. S.—The Framingham District W. F. M. S. will hold its next meeting at Holliston, Friday, May 25. Morning session at 10:30. The annual election of officers will take place, with other important business. Afternoon session at 2 o'clock. Rev. Dillon Bronson and Mrs. W. W. Bruere, of India, will be the speakers for the day. Dinner served by the ladies of the church at noon. Let there be a large delegation from every auxiliary on the district.

MRS. L. W. ADAMS, Pres.

N. E. METHODIST HISTORICAL SOCIETY.—The next meeting of the Society will be held on Monday, May 21, at Room 4, 36 Bromfield St., Boston, at 2:30 p.m. Rev. Alonzo Sanderson, of Lynn, will present a sketch of his great work in Worcester and vicinity. A large attendance is hoped for. The directors will meet at 2 p.m.

JOSEPH H. MANSFIELD, Sec.

SUMMER CONFERENCES AT NORTHFIELD.—The exact dates of the Conferences are: Student Conference, June 22 to July 1, inclusive; Mount Hermon School Twenty-fifth anniversary, June 30 to July 3, inclusive; Young Women's Conference, July 5 to 15, inclusive; Summer School for Women's Missionary Societies, July 17 to 24, inclusive; Summer School for Sunday-school workers, July 21 to 29, inclusive; General Conference of Christian Workers, Aug. 8 to 19, inclusive; Post Conference addresses, Aug. 20 to about October 1.

SOUTH FRAMINGHAM CELEBRATION.—The Methodist Episcopal Church in South Framingham will celebrate its relief from mortgage indebtedness by a banquet and burning of mortgages in the church, Monday evening, May 21. Former pastors and friends are cordially invited to be with us.

GEO. S. CHADBOURNE, Pastor.

W. H. M. S.—The district meetings of the Woman's Home Missionary Society of Vermont Conference will be held at the following places: St. Albans District, Enosburg Falls, May 18; Montpelier District, Springfield, May 23; St. Johnsbury, May 25. Interesting programs have been prepared, and Mrs. N. W. Bass, general organizer, will be present and speak at each meeting. It is requested that each auxiliary be represented.

MRS. V. A. IRISH, Conf. Sec.

Charming Cape Cod

This delightful section as a summer resort is described in an announcement issued by co-operation of churches. Interested persons are asked to send postal card address for copy.

REV. H. W. BROWN,
Sandwich, Mass.

FOR SALE OR TO RENT, Hawkes Cottage, seven rooms, furnished, Bear Island, Lake Winnepesaukee; under large pines, near steamboat landing, good water, fine scenery, good boating, fishing and bathing. Inquire of Rev. Albert S. Hawkes, Wilson, Conn.

THE CLAFLIN UNIVERSITY Quartet—Colored—that has charmed hundreds of audiences from Maine to California, will spend the Summer in New England in the interests of the endowment fund of the University. Engagements are solicited from churches, Epworth Leagues, Conventions, etc. Address,

MRS. PROF. J. E. WALLACE,
Advance Agent,
or, L. M. DUNTON, President,
Orangeburg, S. C.

TO RENT Furnished cottage, six rooms, with boat, on Wentworth (Triggs) Island, Lake Wentworth, N. H., near Wolfeboro. Address, J. H. Buckley, Central Falls, R. I.

Fall Conferences, 1906

Plan of Episcopal Visitation, July—December

(CHRONOLOGICAL)				IN CHINA			
Conference	Place	Time	Bishop	North China	Peking	Oct. 3	Spellmeyer
Alaska Miss.	Skagway		Moore	Central China	Chinkiang	" 18	Spellmeyer
Kalispel Miss.	White Fish, Mont.	Aug. 7	Cranston	Foochow	Foochow	" 31	Spellmeyer
Black Hills Miss.	Rapid City, S. D.	" 9	Wilson	Hinghua	Hinghua	Nov. 8	Spellmeyer
N. Mont. Miss.	Chinook	" 10	Cranston	West China	Chentu	Jan. 23	Spellmeyer
Nevada Miss.	Susanville, Cal.	" 16	Warren				
Montana	Billings	" 16	Cranston				
Wyoming Miss.	Wheatland	" 16	Wilson				
Idaho	Idaho Falls	" 23	Warren				
Colorado	Greeley	" 23	Wilson				
Cincinnati	Eaton, O.	" 29	Berry				
N. Pac. Ger. Mis.	Spokane, Wash.	" 30	Warren				
Utah Miss.		" 30	Moore				
Northern Swed.	Escanaba, Mich.	" 30	McDowell				
N. W. Nebraska	Rushville	" 30	Wilson				
Columbia River	N. Yakima, Wash.	Sep. 5	Warren				
Iowa	Grinnell	" 5	Goodsell				
Ohio	Chillicothe	" 5	McCabe				
Nebraska	Hastings	" 5	Cranston				
Pac. Jap. Miss.	San Francisco, Cal.	" 5	Moore				
North Ohio	Oberlin	" 5	McDowell				
Erie	Meadville, Pa.	" 5	Bashford				
Cent. German	Evansville, Ind.	" 6	Berry				
W. Nebraska	Sidney	" 6	Wilson				
Virginia	Eagle Rock, W. Va.	" 7	FitzGerald				
Chinese Miss.	San Francisco, Cal.	" 8	Moore				
Chicago, Ger.	Columbus, Wis.	" 12	McCabe				
Des Moines	Des Moines, Ia.	" 12	Cranston				
California	Pacific Grove	" 12	Moore				
Central Illinois	Abingdon	" 12	Hamilton				
Michigan		" 12	Berry				
West Wisconsin	Dodgeville	" 12	McDowell				
East Ohio	Ashtabula	" 12	Bashford				
W. Nor. & Dan.	Everett, Wash.	" 13	Warren				
St. Louis, Mo.	Edwardsville, Ill.	" 13	Goodsell				
North Nebraska	Central City	" 13	Wilson				
Puget Sound	Ballard, Wash.	" 19	Warren				
Southern Illinois	Vandalia	" 19	Goodsell				
Northwest Iowa	Fort Dodge	" 19	Cranston				
Illinois	Taylorville	" 19	Hamilton				
Nor. & Dan.	Chicago, Ill.	" 19	Berry				
Central Ohio	Bowling Green	" 19	Bashford				
Detroit	Ishpeming, Mich.	" 20	McCabe				
Calif. German	San Diego	" 20	Moore				
Cent. Swed.	Pullman, Ill.	" 20	McDowell				
Western Swedish	Keene, Neb.	" 20	Wilson				
Oregon	Portland	" 26	Warren				
Genesee	Bradford, Pa.	" 26	Fowler				
Indiana	Greensburg	" 26	Goodsell				
Wisconsin	Janesville	" 26	McCabe				
Southern Calif.	Riverside	" 26	Moore				
N. W. Indiana	Lebanon	" 26	Hamilton				
Rock River	Chicago, Ill.	" 26	Berry				
Kentucky		" 26	Bashford				
N. W. German	Giard, Ia.	" 27	Cranston				
Tennessee	Nashville	" 27	McDowell				
West German	Clatonia, Neb.	" 27	Wilson				
Cent. New York	Penn Yan, Pa.	Oct. 3	Fowler				
Pittsburg	Butler, Pa.	" 3	Goodsell				
Minnesota	St. Paul	" 3	McCabe				
Upper Iowa	Maquoketa	" 3	Cranston				
West Virginia	Moundsville	" 3	Hamilton				
Northern Minn.	Minneapolis	" 3	Wilson				
Arizona Miss.	Tucson	" 4	Moore				
Missouri		" 4	Berry				
Cent. Tennessee	Nashville	" 4	McDowell				
Blue Ridge	Troy, N. C.	" 4	Bashford				
Dakota	Brookings	" 11	Cranston				
North Dakota	Valley City	" 11	McCabe				
N. Mex. Eng. Miss.	Roseville	" 11	Moore				
Oklahoma	Enid	" 11	Berry				
Holston	Greenville	" 11	McDowell				
North Carolina	Asheville	" 11	Bashford				
N. M. Sp. Mis. Conf. Socorro		" 14	Moore				
Northern Ger.	Minneapolis, Minn.	" 18	McCabe				
Indian Ter. Miss.	Tulsa	" 18	Berry				
East Tenn.	Graham, Va.	" 18	McDowell				
Athl. Mis. Conf.	Morristown, N. J.	" 18	Bashford				
Gulf	Marshall, Tex.	Nov. 15	Hamilton				
South Carolina	Florence	" 22	Fowler				
Cent. Alabama	Bessemer	" 22	Goodsell				
Southern Ger.	Waco, Tex.	" 22	Hamilton				
Georgia	Atlanta	" 29	Fowler				
Alabama	Edwardsville	" 29	Goodsell				
Texas	Palestine	" 29	Hamilton				
Atlanta	Newnan, Ga.	Dec. 6	Fowler				
Mobile	Lavette, Ala.	" 6	Goodsell				
Austin	Gainesville, Tex.	" 6	Hamilton				
Savannah	Waynesboro, Ga.	" 13	Fowler				
West Texas	Columbus	" 13	Hamilton				
Hawaii Miss.	Honolulu	"					

Foreign Conferences, 1906-7

[Held in 1906 unless otherwise designated]

IN AFRICA

West Africa	Queengos	Jan. 2, '07	Hartzell
Liberia	Cape Mount	Feb. 13, '07	Scott
East Africa		Apr. 10, '07	Hartzell

WANTED All-round Printer to work in small job office. Must be competent to take entire charge. Elderly man preferred. Address, stating wages expected, Box 184, Leominster, Mass.

2326 and 2328 Washington St.
Adjoining Dudley St. Terminal
All modern improvements under one roof,
including offices, sales rooms, morgue,
dressing rooms and chapel. Tel. Roxbury
72 or 73.

SMALL PIPE ORGAN

is offered for sale by the trustees of the Salem Athenaeum, who have recently purchased the church property of the New Jerusalem Church, Salem, Mass. They intend to demolish the church building, and erect a library building on the site.

THE ORGAN IS A TWO MANUAL INSTRUMENT,

having 563 pipes—383 in great organ (7 stops), 161 in swell organ (5 stops), and 19 of pedal organ (1 stop).

With the exception of the pipes in the pedal organ, all the pipes in the organ are contained within a large, square case.

The instrument MUST BE SOLD IMMEDIATELY.

Apply to JOSEPH N. ASHTON, 336 Essex St., Salem, Mass., Trustee of Salem Athenaeum, having charge of sale.

SUMMER HOME --- ASBURY GROVE

Fine cottage in good order, 7 rooms—parlor, dining-room 28 ft. long, kitchen, 4 bedrooms. Every room furnished, all ready to occupy for the summer. Nice piazzas, blinds, shades, and every window and door nicely screened. On high land. \$450 takes all. Owner, EDWARD S. CROCKETT, 6 Beacon St., Boston. Tel. Haymarket 690.

TO LET For \$40 for the season, in a delightful pine grove, a cottage of seven rooms, open fire place and thoroughly furnished for housekeeping, and with running water. For particulars, address F., ZION'S HERALD Office

OBITUARIES

Not dead!
No, no! not dead, just laid away from sight
To slumber undisturbed through one long
night
Instead of many brief ones such as fall
In swift recurrence o'er us one and all.
If thou art glad to lay thy weary head
Upon the pillow of thy nightly bed,
And lose thyself in slumber, wherefore weep
When loved ones rest in nature's dreamless
sleep?
Since now we wake when night has passed
away
In the old likeness of the former day,
May we not hope to see them face to face
Who in the churchyard have their resting
place?
Believe the Master; o'er and o'er He said:
"Why weepest thou? Only asleep —
Not dead — not dead!"

Not lost!
No, no! not lost, just parted for a day
While we make journey on the homeward
way,
When shades of evening fall and with desire
We seek our own at every friendly fire
And find them not, then 'neath night's dismal
Turning our faces toward Jerusalem,
And thither coming, by and by we'll find
The ones whom yesterday we left behind —
Not on the streets by passing scenes beguiled
Where Mary mourning sought her missing
child,
But in the Father's house and His employ
Where Mary found at last her precious boy.
There in the midst of God's sannahedral host
We'll hear: "Why sought ye me? I was
Not lost — not lost!"

Not far!
No, no! not far, just hidden from our eyes,
Which wide would open with a glad surprise
Could we but have for one moment the power
Elisha's servant had on Dothan's tower,
To see how near us are the hosts unseen
Guarding our lives, whose bucklers held be
tween
Serve day and night to foil the quivering
darts
A wanton world flings at our aching hearts.
Our eyes are holden and we cannot see
How near our loved ones in the shadows be;
Thro' cloudless days and days without a star
Close by our sides like sentinels they stand
Keeping the promise of the last command:
"Lo! I am with you always" — near —
Not far — not far!

— PROF. T. BERRY SMITH, in *Christian Advocate*.

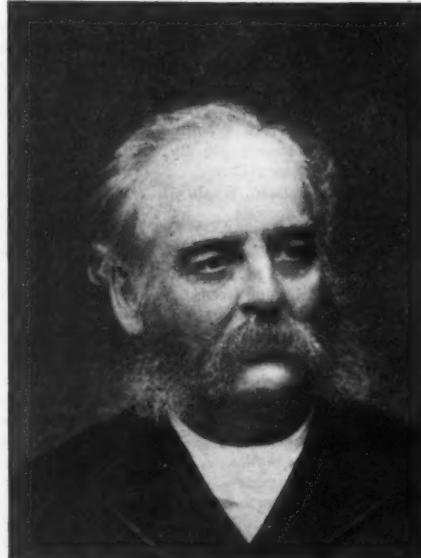
Nutting.—In the death of Rev. James H. Nutting, which occurred at North Kingstown, R. I., Feb. 20, 1906, the New England Southern Conference lost one of its most honored and useful members, and the State of Rhode Island a most faithful and efficient chaplain of its penal and reformatory institutions. He was the son of Joseph and Priscilla Nutting, and was born at River Point, R. I., May 17, 1841.

In his early childhood Mr. Nutting's parents removed to Providence, where he enjoyed the full benefits of its public schools. In his twenty-first year he removed to Illinois, where he engaged for a time in teaching. Later he entered Eureka College, where he was graduated in 1867. During his college course he was converted and united with the Christian Church. In the spring of 1868 he returned to Providence and united with what is now St. Paul's Methodist Episcopal Church, and the following spring he was received on probation in the Providence (now New England Southern) Conference, and two years later was received into full membership. His successive appointments were: Somerset, Hingham, Moodus, North Manchester, Portland, Fall River (Quarry St.), Warren, Woonsocket. Near the close of his pastorate in Woonsocket he was appointed to the chaplaincy of the State Institutions at Cranston, which position he held till his death.

Mr. Nutting inherited a vigorous constitution, and for thirty-three years was able to perform the duties of his ministry almost without any interruption. Three years ago a severe attack of the grippe laid him aside for a short time, and he never regained his former robust health. The sudden death of a beloved daughter a year later, and before the close of another year the equally sudden death of one who had been as a daughter in the family for more than thirty years, were shocks which still further depleted his vital forces. In

November last he had an attack of pneumonia, which was so severe that for several days his life was despaired of, but to the surprise of physicians as well as friends he began to rally. To afford opportunity for complete recovery under the best conditions, he was given a three months' vacation, and an assistant was appointed to perform his duties. He continued to improve, and was contemplating an early resumption of his work when, as he was riding with his wife, he was seized with heart failure. He was assisted to a near-by house and medical assistance was summoned, but in less than an hour his spirit took its departure.

Mr. Nutting as a pastor was faithful in all his duties. He was large-hearted, sympathetic, sincere; and these qualities gave him a strong hold upon the people of his successive charges both within and without the membership of the church. As a preacher he was earnest and forcible. He believed in and taught an ethical as well as a spiritual Christianity. He was a student and a thinker; he was independent in his thinking, and still more so in the expression of his thoughts. He had to thresh out his own grain, and expressed his conceptions of truth in his own terms. He despised all shams and cant. He was a successful pastor, and while not a revivalist in the popular sense, he had conversions in every charge, and, with a single exception, left the membership larger than he found it.



THE LATE REV. J. H. NUTTING

But Mr. Nutting's great work was as chaplain of the State Institutions. He came to the position in the strength of his manhood. With peculiar natural qualifications for the position, he gave himself to a careful study of institutional conditions and of the personal characteristics of those under his supervision. He was a frequent delegate to national conventions of officers of penal and reformatory institutions, participating actively in their discussions, and was a penologist of reputation throughout the country. He had not only the confidence, but also the love, of both the officers and the inmates of the Institutions. This was especially manifested, during his last sickness, by the officers by frequent visits and every possible ministration, and by the inmates by their frequent inquiries as to the condition of the chaplain.

Funeral services were held in the chapel of the Sockanasset School for Boys, which was filled to its utmost capacity by members of the commission in charge of the Institutions, all the officers who could be spared from duty, members of the Conference and other friends, and about 350 boys connected with the school. The services were in charge of the presiding elder, Rev. A. J. Coutas. Brief addresses were made by Revs. C. H. Ewer, M. J. Talbot, D. D., and Walter Ela. Appropriate selections were rendered by a male quartet composed of officers of the Institutions. The floral tributes were numerous and beautiful. Interment was

in the family lot in Pocasset cemetery, Providence.

Mr. Nutting was generally reticent concerning matters of his own religious experience, but to the few to whom he opened his heart it was manifest that there was a deepening and intensifying of his spiritual life. During the last few years he apprehended that death might come to him soon and without special warning, and he cheerfully pursued his work and set his affairs in order with that possibility in view.

May 8, 1862, he was united in marriage with Miss Frances L. Herman, and to them almost forty-four years of happy married life were given. Three sons and three daughters were born to them, the second son dying in infancy, and the second daughter about three years ago. A brother and two sisters also survive him.

WALTER ELA.

Townsend.—Mrs. Julia A. Townsend, widow of Rev. Paul Townsend, died, April 14, 1906, at Cochesett, West Bridgewater, Mass. She was born at Tolland, Conn., Oct. 17, 1813, the only daughter of Adonijah and Ann (Post) Benton, and the youngest of their family of five children, the eldest of whom was the late Rev. Erastus Benton.

She was married to Rev. Paul Townsend at Tolland, Dec. 19, 1830. Mr. Townsend was at this time preacher in charge of Tolland Circuit, and she was converted and united with the church the year preceding their marriage. From this date they traveled harmoniously together, true yokefellows in the vineyard of the Lord, thirty-eight years of effective service and nine years of retirement, when in April, 1877, Mr. Townsend rested from labor and waiting, preceding by precisely twenty-nine years the reunion in the homeland.

During the term of their united service Mrs. Townsend exercised rare tact and great executive ability in meeting the various problems that confront a pastor's wife, and was of valuable assistance to him in the care of the churches. She was eminently useful in guiding inquirers and instructing converts in the many and extensive revivals which attended Mr. Townsend's labors. Her ability and energy were generally recognized by the churches which her husband served, and she held positions of responsibility and prominence in all the women's departments of parish, social and charitable work. At the same time she was always ready to yield the preference to others who were qualified and willing to do the work. In the place of her final residence she was at the head of the ladies' department of church service for a quarter of a century, with occasional alternations. To the closing days of life her attachment to the church of her early love was unabated. While cordially interested in the progress of religion in the world through every instrumental and in all movements for its promotion, her heartiest longings were for the success of her own church. Supplying herself with the publications of the church and with religious literature from other sources, she was constantly informed of passing events, and derived great satisfaction from her ability at her very advanced age to read the accounts of the work of God among the nations and in our own land.

Mrs. Townsend's religious experience was of the quiet sort and not very demonstrative;

SHAKE INTO YOUR SHOES

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but her sense of personal acceptance with God was clear and definite, and her whole conversation and bearing indicated a thorough consecration to God's work. She had exceptional intellectual gifts, and was thus able to lay hold on the fundamentals of Christian faith with a confidence which never wavered. Among her last and cherished expressions were quotations from such hymns as "There is a land of pure delight," and statements of the nearness of Christ and His all-sufficient support in the extremity of life.

The funeral services were conducted by her pastor, Rev. W. B. Heath, assisted by Rev. J. S. Wadsworth. Interment was in the cemetery at Cochesett, beside the grave of her husband.

Mrs. Townsend was the mother of two children — a son who died in infancy, and a daughter, Miss Julia A. Townsend, who survives and resides at Cochesett.

M. J. TALB.T.

Pr. — Albert Cady Prior was born at Ludlow, Vt., 1845, and suddenly passed to his eternal home, after returning from the Sunday evening worship with his wife, at Melrose, Mass., Feb. 25, 1906.

Mr. Prior was converted when he was twenty-one years of age, at Woodstock, Vt. He immediately united with the Methodist Episcopal Church, was soon made a trustee, and thus began an official relationship which practically extended over thirty-eight years, serving as a trustee in our churches at Woodstock and St. Johnsbury, Vt., and the Faulkner Church, Malden, Mass. His worth was also recognized outside the church. In the fall of 1903 he was sought as a candidate for the common council of Malden, and was elected by a good majority. In the spring of 1904 he made his home in Melrose, Mass., thus closing ten years of faithful service and blessed fellowship at the Faulkner Church. Mr. Prior was characterized by purity of life, steadfastness of character, wisdom in counsel, and a firm faith in the living presence of the glorified Christ.

At Woodstock, Vt., in 1868, he was united in marriage with Angelia M. Washburn. Truly God joined them together, for this earth has seldom seen such a perfect union of two souls. The rich memory of that holy companionship of forty years remains a sacred heritage to her who was so suddenly bereft of the strong arm upon which she had rested so long. She has the steadfast assurance of reunion in the presence of the Master, and though bowed down with sorrow, rejoices to know that he is at home with his Lord.

The funeral, held Feb. 28, at his late home in Melrose, gave those who knew Mr. Prior an opportunity to express their appreciation of a truly good man. His pastor, Rev. C. H. Stackpole, officiated, assisted by Rev. L. L. Beeman (who had been his pastor twenty-five years before, and who came many miles to take a last look at the mortal face of this faithful man of God) and Rev. F. W. Collier, a former pastor, to whom his presence in the congregation was always an inspiration. The Malden Common Council of 1904 did not forget to express their appreciation of his worth, and the Melrose Church, although knowing him but a short time, had learned his worth, and beautifully expressed their appreciation of it.

The widow, two sons and four daughters, all of whom are members of the church, are left to mourn their loss. The children express the hope that their lives may equal that so nobly lived by their father.

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THE BISHOPS AT EVANSTON

II

"AMICUS."

VERY little came to be known of the Bishop's business until Monday. But their social life was known to all, and one was heard to say, "When can we do any work?" On Friday evening a reception was given them by Mrs. McCabe and Mrs. McDowell at a very pretty house on Orrington Avenue. On Saturday a luncheon was tendered by Mr. Shaffer, a wealthy member of First Church, Evanston, who is the head of a great Chicago transportation concern. It was, of course, a private function, but the description given by one Bishop was: "An elegant lunch in a beautiful home by cordial people."

Saturday the out-of-town visitors to the semi-centennial of Garrett came in large numbers. We saw men from Nebraska, Iowa, Kansas, Missouri, New York, Pennsylvania, and other States, some official visitors, others alumni returning to honor their theological Alma Mater. These and others seemed to have a fondness for visiting the room where the Bishops met, and some stayed until the Bishop's conference was called to order, and others came in as soon as the Bishops adjourned. If I could judge by the conversation I heard, there was even more interest than usual as to the Bishops who were to preside over particular Conferences. Perhaps there was no more than usual, but the presence of so many visitors made it appear so. I heard: "I wonder who will come to us this year," many times. Few seemed to have any hint on Saturday, and I fancy little was told until the Plan was announced on Monday.

Sunday, the Bishops occupied the local and Chicago pulpits, most of them taking, as I noted, two services. The older ones seemed to have as much work as the younger. At these Bishops' conferences the Bishops put themselves into the hands of a local committee and take their appointments for one service, the second service being by arrangement. One brother said: "This is the only time the

preacher is bigger than a Bishop, and I enjoy my chance."

Bishop Warren preached the anniversary sermon for Garrett, Sunday morning, in the First Church, Evanston. It was a noble discourse on "Christianity the Ultimate Religion." Contrary to his custom, he read it because, perhaps, it was to be printed in the semi-centennial proceedings. Your resident Bishop preached for Dr. Camden M. Coborn at Ravenswood in the morning, and addressed a large Epworth League meeting at 4 P. M. in the great St. James' Church where Dr. Quayle is pastor. Bishop Mallalieu was reported to have spoken at four services. Dr. Brushingham, the secretary of the committee on Aggressive Evangelism, lives here in Chicago, and Bishop Mallalieu and he were much together.

The pastor in Evanston is Rev. Dr. T. P. Frost, well known in New England, being, I hear, from New Hampshire or Vermont, originally. He is greatly honored and beloved by his congregation and by all, and deserves well of the visitors who crowded in and for whom he had the kindest words and prompt and kindly arrangement. His people reported him as a remarkable and inspiring preacher.

I must not forget to say that Rev. Dinsdale T. Young, the delegate to the General Conference of the Church South from the British Wesleyan Conference, maintained and enhanced his reputation as an orator by his Sunday sermon in Evanston. It was strong, beautiful, uplifting.

This Conference was remarkable for the unusual number of Missionary Bishops present, who spoke gratefully of the welcome of the Bishops and the full opportunity given them to report their work. Bishops Hartzell and Scott were here from Africa. Bishop Scott, though a negro, was welcomed at all the social functions, and is a gentleman in voice, manner and bearing, Bishop Oldham from India was on hand. It is said that Bishop Robinson is in the country, and that Bishop Warne wishes to come.

The secretary of the Bishops' Conference is alone authorized to tell what is done, and he cannot be called a "leaky vessel." Yet he told enough for all to know that Bishops Oldham and Bashford made wonderful speeches on the work of God in India and in China respectively. In answer to questioning, a Bishop said: "Would God the whole church could have heard the great news from both these countries!" It is probable, as both are expected to remain in this country until the meeting of the Missionary Committee, that these addresses may be heard before wider audiences. An opening of the door for a telegram revealed the Bishops on their knees and Bishop Bashford in the middle of the kneeling circle.

On Monday morning the waiting brethren were told who their Bishops were to be. One of the committee said the task of assignment was unusually difficult this year. Bishop Joyce is dead. Bishop Fitz Gerald is to make the quadrennial visitation to India. Bishop Fowler, though ailing, was assigned full work. Bishops Burt and Neely are in India and South America, and if Bishop Bashford remains here, some one must visit China. It was reported when the Bishops adjourned that Bishop Bashford was not well. The whole church will hope and pray that he may be kept in full vigor. The list shows that nearly all have eight, and some ten, Conferences assigned them — some that number in nearly consecutive weeks. One Bishop said: "Would God the General Conference had permitted us to call on the retired Bishops when necessary! One or two more deaths or disabilities will compel us

to call Bishops Burt or Neely, or both, home to aid in home work. The Fall Plan is almost beyond human strength now." It seems that the number of effective Bishops was not increased by the last General Conference, but younger men took the places of older men.

Monday morning Dr. Little delivered a great anniversary address on the work and history of Garrett.

Monday evening the Bishops were entertained at dinner by Editor Thompson of the *Northwestern*. This was followed by a reception at the Theological Seminary.

The Bishops adjourned Tuesday noon, clearing their table, according to the secretary. All spoke delightedly of their stay in Evanston, of the beauty of the place, and of the abounding hospitality. That which lingers most in their minds was the great demonstration of Thursday night when six hundred sat down to dinner with the Bishops, and four thousand attended the public meeting in the Auditorium. "I comfort myself," said one, "with the thought that the Bishops have yet a good place in the love of the church. Such a gathering cheers us mightily."

Evolution of the Bell

Bells, in one form and another, have been known and used from time immemorial. Evolution, however, has made many changes in them, from the tinkling bells of gold and silver — mentioned in the Bible — to the deep-toned, resonant and practical bells of today.

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Dr. W. J. Goodhue, medical superintendent of the leper colony at Molokai, states that he has discovered the germ of leprosy in the mosquito and in vermin. If this is true, it constitutes another reason why the mosquito must go. Because the mosquito somehow crept into the original creation of things is no reason why humanity is in duty bound to perpetuate him, or any other creatures that come under the head of vermin. We hope that the world will not get so sensitive, even in reform-loving Massachusetts, this hatchery of new ideas, as ever to get up a Society for the Protection of Vermin.

Chicago enterprise is well known and well advertised. The latest exhibition of its go-ahead methods is afforded by the appointment by Mayor Dunne of one of its citizens as a kind of clearing-house for ideas. Officially this individual is to serve as a "mine of information." This is an odd municipal position. The incumbent of it is expected to be prepared to answer all questions put by citizens, from a query as to the price of a dog collar to an inquiry as to a marriage license. The encyclopedic man who knows everything has his value, it appears, in Mayor Dunne's estimation.